

A person has a right to remain single

by Geraldine Van Lenthe

We all know about loneliness, about heartbreaks and about being alone. The subject of being single has been at the heights of many conversations. Businesses cater to the needs of single people by providing meeting places and computer dating services. The discos are full of people looking for the friendly company of another human being. We all wear many social hats, and the one of a single person is well known... or is it?

Invitations are reluctantly handed out to the single person as it is presumed beforehand that they would not enjoy coming, or the problem of balancing out the number or selecting someone to be their date. Likewise, invitations are reluctantly accepted by the single person, as they tire of always being set up.

The question then arises: Is it the person who is wanted or is it that people need to pair off or crowd? Does the person extending the invitation actually want that particular person, or is it that the banquet table must be filled? And we mustn't forget all our social pressures, and social expectations.

Would it not be a far greater thing that we all befriend each other to give each other the friendship we all need?

For a moment, try to think of what it is like to be single. In turn, add the ages of 16, 25, 30 and 50 to your God given imagination. A person who has never



We all wear many social hats, and the one of a single person is well-known... or is it?

married has a slightly different outlook than a single parent or widower. If any of you think that it is an easy way of living, I ask you to think again.

Is it always necessary to match-

make? Is marriage the only requirement for social acceptance? Inviting advances or warding off advances are both common problems for the single person. Are the whispered con-

versations necessary, always striking against the sensitive heart of the single one? The shyness and the apprehensiveness become very understandable.

The yearning for a man to be with a woman or a woman to be with a man are both very natural feelings, yet we tend to push them aside in fear. These feelings are rarely discussed while it remains a socially unaccepted subject for discussion over dinner. After all dinner time is when most of us are in touch with others in a relaxed, unrushed atmosphere.

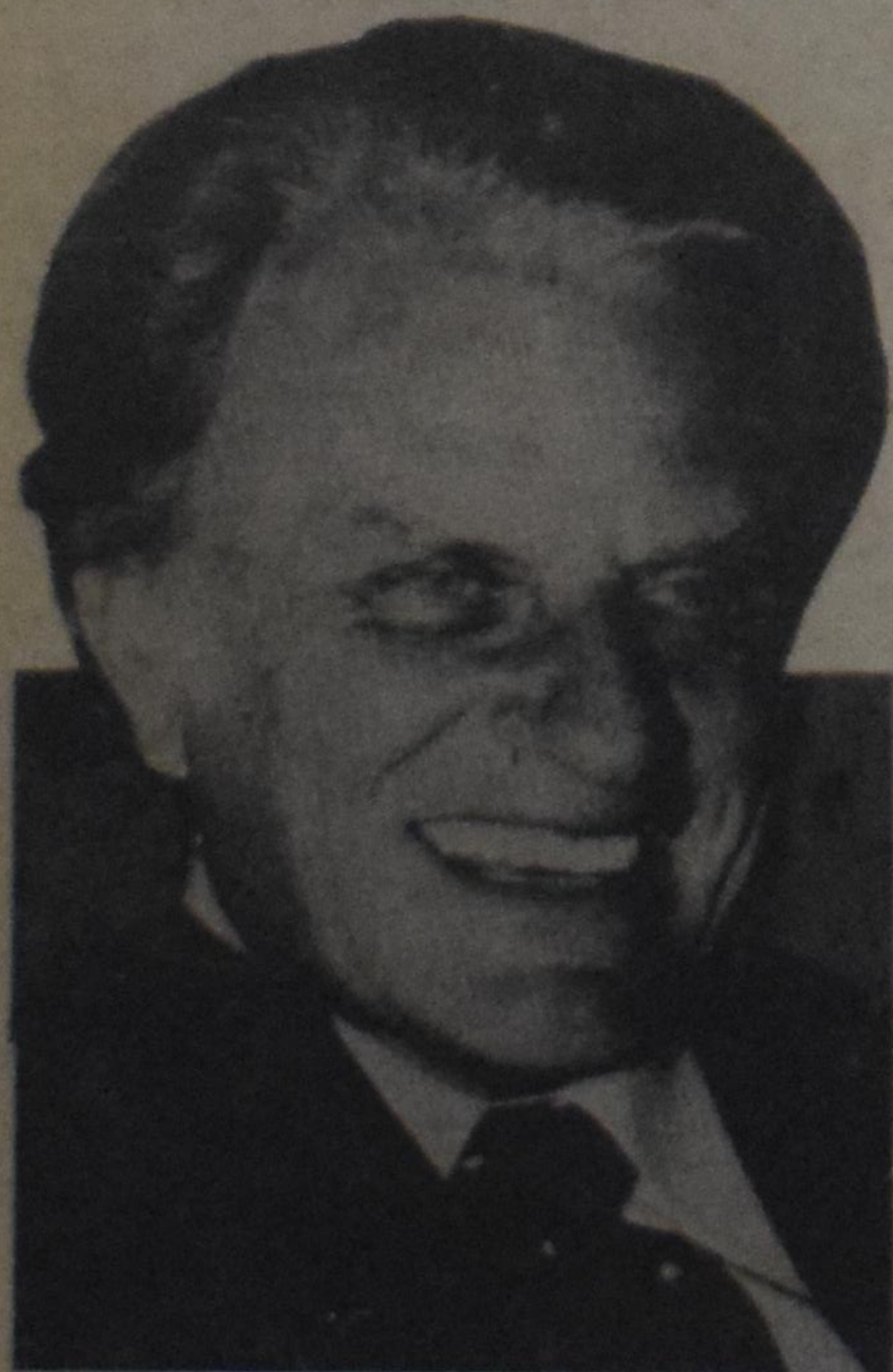
One further voice is yet to be heard. That of the single mother who gave birth to a child out of wedlock. Is it not time that we throw off the inhibitions and openly accept both mother and child as God given gifts?

Let us all sing a new song, in thanks.

There is a group of people in Southern Ontario, which feels these thoughts on a daily basis. In responsiveness to each other, they organize gatherings for us to meet each other. The atmosphere is relaxed and heartwarming.

The first of such gatherings took place on the Labour Day long weekend. The activities planned for the day helped everyone relax and get to know some new faces. The most inviting feature was that everyone shared in the belief that Christ is the Saviour of their earthbound lives.

Halifax: Graham cites reasons for decline of home life



Billy Graham, speaking at the Atlantic Provinces Crusade in Halifax, N.S., which concluded October 30, pinpointed four life-style trends of the 1970's that have contributed to what he called "the deterioration of the North American home and family."

The problems he enumerated were: additional pressures brought on the home by working wives and mothers, too much mobility, too much unedifying TV and too little control of hedonistic appetites.

At the midway point of the five-day Crusade, he told a standing room only crowd of 12,000 who had come by boat, plane, car and bus from all over Nova Scotia as well as neighboring Newfoundland, Prince Edward Island, New Brunswick and Maine, "Some people think the family as we know it has no future, that it is already passé. There is plenty of evidence the home is in big trouble."

One of the problems, he said, is the increasing number of mothers who work outside the home. "I know that it is an economic necessity sometimes," he stated, "but I know also that very young children need the close bond of maternal love at this formative stage in their lives."

Another point cited by the 60-year-old evangelist was that people are moving from one place to another with increasing frequency. "Over 50 percent of Americans have changed addresses in the last 5 years, creating a rootlessness that was seldom felt by our forebears," he noted.

On the subject of television, Graham suggested that "most of us, at the expense of family time, watch too many shows that do nothing to uplift our minds and souls," opting for programs which glorify sex and violence over informative, challenging and inspiring TV fare. "Like so many other things in life," he said, "television can be a positive force or a negative one."

Is it too late to turn things around for the family and home? Not if people follow the counsel of the Bible, Graham said. Turning to the Old Testament, the evangelist lifted up the words of Joshua to challenge his listeners. "Choose you this day whom you will serve — God or mammon, Christ or self? Joshua's answer was, 'For me and my house, we will serve the Lord.'"

"What about your house?" Graham questioned. "What about your family?" "What about you?" "Whom will you serve?"

Premier John M. Buchanan welcomed Graham at the opening service making note of the fact that people from many different denominations were present. "It takes someone like Billy Graham to open our eyes to the goodness of life," he said. "We are looking for newness, a renewal of our faith."

Untold thousands found that newness, according to Dr. Ralph Hobson, chairman of the Executive Committee which has been working for five years to see the event come to fruition.

"This Crusade will have positive repercussions on the entire Atlantic region for generations to come," Dr. Hobson stated. "Thank God for sending his Son and thank God for sending Billy Graham to proclaim that Good News to us."

Graham, who first spoke here 15

years ago and by returning kept a promise made then, called this week in Nova Scotia "an exciting spiritual adventure. This is a beautiful land, full of beautiful people who know how to make visitors feel at home. I hope I can return again."

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NEXT WEEK:

Christmas shopping for toys.

Viewpoint

The church faces the challenge of Canadian outreach

Leaders within the Christian Reformed Church community are, at the time of this writing, engaged in a bit of ecclesiastical dreaming. Men (and hopefully some women) are meeting somewhat informally in Calgary prior to the commencement of the meeting of the Council of Christian Reformed Churches in Canada.

The purpose of that meeting? To dream a bit about the church's future and to do a bit of planning as well. Recommendations will hopefully go from that brain-storming session to the Council for official action.

You and I did some dreaming together a few weeks ago about life in 2004. What now do we really want to see come out of this discussion about the church? Just what direction should the church take as it closes in on the 21st century?

The church must continue to preach the Word of God. Of course! It must continue to be sound in doctrine and reflective of our rich Reformed heritage. Of course! But to whom must the church preach? Some would say: "Well, to us and our children and our grandchildren." That indeed is true. We must continue to have sound preaching "for our own good."

But the church must also reach out into the world in response to Christ's command to "go out."

Immediately we think of evangelism and missions. The church must continue to preach the Word — to ourselves and to others. But we all know of the inadequacies of our evangelism programs. Fair ministers tend to fare poorly. Few are reached and even fewer wind up in the pew beside us on a Sunday. Reaction to the Christian Reformed Church's Congregational Evangelism Training program seems to vary from community to community.

I hope that, in looking at the church's role in Canada during the next 25 years, some positive action is taken by the Council of Christian Reformed Churches in Canada.

One such action might be a "church planting" program to be worked out in conjunction with the denomination's Board of Home Missions. The Reformed Churches in America adopted such a policy a few years ago in which they actually planned to create a church in a certain town or city and where they "planted" a minister in the midst of a neighborhood and said: "Go to it."

I cannot visualize any reason why each of the 10 classes within Canada could not plan such a church within its boundaries and funded by each classis. There may be an unchurched section of a town or city where the need for a ministry is most evident, and where an ordained minister or an evangelist (we

have evangelists within our denomination now, you know) could carry out this missionary task.

That is church planting but it is also church growth. It adds an entire congregation of non-traditional, non-Dutch Christians to a classis and it adds 10 churches each year to the denomination within Canada. More importantly, it adds them to the Body of Christ.

Our concerns as individual Reformed denominations within this country often centre around the self-preservation of our respective denominations. Some of us tend to believe that "we" are right and "they" are wrong. Some among us believe that "our" denomination is the true church and "theirs" is the false church. The sad part is that, while our internal and inter-denominational bickering continues, the proclamation of the Word is not reaching the ears of our neighbors.

This brain-storming session in Calgary, in which church leaders discuss our role as Canadian citizens and Canadian Christians, is a healthy one. Hopefully it will have been successful in terms of recommendations and action.

We both know that there are many within the church who consider such exercises a complete waste of time. Why plan God's church for Him, they will say. He doesn't need a symposium in

Calgary to guarantee the future of His church in Canada. Of course not. If the apostles had forsaken Christ and returned to their livelihoods, would the proclamation of His Good News have been halted? That would not have been the case.

Christ builds His church using us as His tools. Sometimes He builds the church despite us.

We Reformed Christians in Canada thrive in activity, in action, in issues. That is the reason that Christian schools were built so quickly and that is why we have a host of Christian organizations dealing with labor, agriculture, justice and education. That, too, is why we saw the creation of a body such as the Council of Christian Reformed Churches in Canada and why, as a result of that body, we are now involved in an active ministry among Indians in Winnipeg, and in constant dialogue with the federal government about issues which are important to us.

I would like to see another two-day conference, perhaps in a year or two, and I would like to see all of those seven or so Reformed denominations come together for a frank discussion on issues of mutual concern. That would be a challenge.

Keith Knight

The secular dilemma of Islam

by Johan D. Tangelder

DATELINE: THE WORLD

A complex revival of Islamic social, cultural and religious forces is directly opposing the leadership of Western nations. The believing Muslim is terribly offended by the challenges which come to him from the influences of the secular West.

Islam is a system that doesn't divide life into sacred and secular. It is holistic. It makes a total claim upon all of life. So the majority of Muslims resist secularization and continue to think in traditional lines. At the International Islamic Conference, London, April 1976, Islam was presented as a total system of values and as the one source of belief and conduct. At the World Conference on Muslim Education, April 1977, at the King Abdul Aziz University at Jeddah, Saudi Arabia, the assembly called for an end to the secularizing influences of Western education and for a re-classification of all knowledge from an Islamic point of view.

Islam, as a complete way of life, integrates all educational, economic, political and social institutions on the conviction that Allah is sovereign Lord and that the believer must submit himself completely to his will as revealed in the law, the Shariah.

Islam's holistic approach to human affairs is clearly demonstrated in the current political turmoil in Iran and Pakistan. Islam is a theocracy, and, therefore, Islamic states are dominated by the dictates of the Qur'an. In Islam there is not a state-church, but the church is the state. Religion, state and culture are one. With this in mind, we can understand why Iran's real power is not in Tehran, but in the holy city of Qum. At his seminary Khomeini teaches the need for the Islamic mullahs to become involved in politics, as Muhammed himself had done.

Iran's new draft constitution attempts to transform the nation to an Islamic republic, in fact, a Shi'ite Muslim theocracy. Article 5 of the proposed constitution upholds the power of the mullahs over the people and promotes the theologians' right to rule. It gives religious and political authority to a "virtuous, brave, judicious, and administratively skilled theologian who is abreast of the times and is accepted and recognized as leader by a majority of the people."

So Islam, by its very nature, is anti-democratic. Its claims are totalitarian. In practice, freedom of religion is non-existent in most Islamic dominated nations.

In Pakistan the blame for the problems of social instability, poverty and ethnic conflict is laid on the adherence to Western ways. And Pakistan's new rulers now seek to transform not only foreign policy, or to change the legal system to traditional codes of Islam law, but every area of life. All public announcements now begin with an invocation to Allah, classified advertisements call for job applicants to be "practicing Muslims." This discriminatory action is creating real hardship for the Christianity minority. Television programming is becoming more subdued and dancing is decried as a Hindu practice.

Pakistan's President General Zia-ul-Haq is determined to pursue his own version of true Islam, reinforced by the worldwide tide of Islamic militancy. The General is supported by the Jama'at-i-Islami, a fundamentalist Islam party dedicated to the laws of the Qur'an.

Zia, who is related to the leader of the Jama'at-i-Islami leader, defines the state of Islam in terms of Islamic law — even to the point of using traditional punish-

ments such as floggings or the amputation of hands.

Pakistan's traditional Muslim leaders, the uluma, believe that their role should be to advise the president and, in this way, control the destiny of their nation at their pleasure. But Westernized leaders oppose the overbearing ulumas and are eager to adopt ways that aid the economic and social development of their poverty-stricken country.

These modern Muslims point out that Pakistan was not created so much as a nation for Muslims as for a people who shared political, social and economic hardships in India.

One of Pakistan's jurists, Muhammed Munir wrote: "The wealth of the non-Muslims in Lahore represented the sweat and labour of the Muslims, and it was with a view of doing away

with this inequitable position that the Muslim demanded a state where undominated by the Hindu he could improve his lot and enjoy a position of economic independence. The present argument that Pakistan was demanded in order (for them) to lead lives in accordance with the injunctions of Islam was then in nobody's mind."

Will the traditional Islamic view of life have the power to withstand the secularizing impact of the West? Time will tell whether or not the Islamic masses will continue to submit themselves to their Koran-inspired religion. However, Islam's holistic view of life, and the militancy of its adherents, are strong obstacles to the spread of the Gospel. Even the modern Muslim, who is indifferent to his faith, will not readily leave Islam lest he be cut off from his cultural roots and his Islamic society.

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LETTERS

Roman Catholics are our Christian brothers

Dear Sir:

As a Protestant and a member of a church following the Reformed tradition it is not my habit or natural inclination to come to the defense of Popes and the Roman Catholic Church. However, kindly permit me to comment on the letter by Mr. John Booy of Delta, B.C., which appeared under "Letters" in the October 12, 1979 issue of *Calvinist Contact*.

Mr. Booy argues that the Roman Catholic Church is supporting communism and to that end lists a catalogue of horrors to bolster his argument. To this list, no doubt, others could be added by me, like the notorious inquisition or the persecution of Albigenses, Waldenses and later Protestants in countries, where the counter-Reformation was victorious. Millions of people lost their lives in crusades against "heretics."

But then of course it would not be difficult to impute to overwhelmingly by Protestant nations like Great Britain and Holland undeniably unchristian practices in times gone by like engaging in slave traffic, one of the evils which has come back to visit us, or callousness to inhuman social conditions during the Industrial Revolution. These twin evils have equally caused untold suffering and un-

counted slow and untimely deaths. These things are however less to the point in my comment.

To restrict ourselves now to more modern times, it seems to me that the ordeal and suffering of men like Cardinal Mindszenty of Hungary or of the Catholic prelates of Yugoslavia and Poland, who so courageously opposed the communist rulers of their homelands, are not indicative of a communism-oriented church. No doubt nobody can ever accuse the church men of communist leanings, and it can hardly be assumed that they were jailed for years by the communist powers of their homelands for communist sympathies.

Whatever Mr. Booy thinks of contacts between the Roman Catholic Church and communist governments, it seems to me that relaxation of tensions can only benefit Roman Catholic Christians in the lands in question. And are certain concessions by, let us say, the Hungarian Reformed Church, to ensure at least a certain leeway for the Protestants faithful in communist-ruled Hungary, then also to be construed as a result of communist sympathies on the side of the Protestant Church?

If Roman Catholicism got communist-oriented, then not

before the Russian Revolution, when there were not yet communists (in power that is).

Many of Mr. Booy's comments and statements, if gone into seriously, could stand some substantiation. Perhaps Mr. Booy cannot see the sunshine in the ecclesiastical waters. One newspaper headline screamed last week during Pope John Paul II's visit to the U.S.A.: "Pope, spiritual leader of the World..."

When non-Christians or the world outside the Church, see it that way, then we as Protestants better be modest, for Protestantism addresses itself with many fragmented voices to world problems. It seems even to me, that among "Protestants" in the first place communist-oriented voices are to be found, if one would be interested in witch-hunting. On the other hand, during John Paul II's visit to Poland last spring the Pontiff's word on more than one occasion must have disturbed the Communist authorities and made them squirm.

I prefer to consider the Roman Catholic Church a Christian Church, its leading lights large and by seeking the spiritual welfare of its adherents just like we assume this of Protestant churches. Locking arms with fellow Christians is, to me, not dangerous nor

reprehensible, providing one does not get crushed.

For a moment or two again we want to return to the past. Augustinus was a Roman Catholic. So was Ambrosius, and even some Popes were not devoid of virtues and hardly personifications of the Anti-Christ. Boniface and Willibrord, both Catholics, if you like, brought the countries of our forefathers to the Saviour.

Boniface, "the Apostle of the Germans" worked in close cooperation with the contemporary Popes in laying the plans for the conversion of the Netherlands, Friesland and Germany and his missionary efforts were greatly blessed and resulted in the Christianization of our pagan ancestors. Mr. Booy called the Pope "the Anti-Christ." It is indeed strange that the representatives of the Anti-Christ should have busied themselves with missionary activities on behalf of the Church. Did Mr. Booy ever hear of Pope Gregory I, who, around 600 A.D., sent a phalanx of missionaries to England to win the island for Christ? Some Anti-Christ indeed! Mr. Booy's concern that the riches of the Orthodox Church in Russia remain in the right hands, is touching. To call the Roman Catholic Church and Russian Orthodoxy inveterate 800-year-long

enemies is to give a very one-sided picture of things. Not seeing eye to eye doctrinally between Christians does not always mean enmity, if the Christians in question remember the last verse of I Corinthians 13, and we quote it partly: "...and the greatest of these is love."

A certain affection for the ancestral Church nest, the Roman Catholic Church, still lives in my breast and cheap, demagogical, inflammatory and ill-founded allegations against my fellow Christians, who have flown the other way, deserve no place in *Calvinist Contact*. Much more could be said, only this; don't call me a Catholic. For just as a lawyer defending a criminal, is not necessarily a criminal himself, so one who defends the positive in another church than his own, while fully aware of the defects, too often published abroad, of both, need not be a worthless member of his own church, even if he detects some common ground between Roman Catholicism and Protestantism.

John H. Martens
Listowel, Ont.

Fellowship was main focus at Aurora conference

by Geraldine Van Lenthe

September first. A day to remember for a long while. A small group of 80 single persons made their way to the Aurora Conference Centre north of Toronto, Ont., for a full day of fun and frolic in the late summer sun. The eagerness of the group was most apparent judging from the distance travelled by the majority. Chatham, Barrie, Ottawa, St. Catharines and Ashburn were all represented. Everyone was interested in meeting everyone else. We were the widowed, the single parent, the unmarried.

After registration and coffee, we began our day with a sing song of thanks to Jesus for bringing us all together. The awareness of his Spirit was close to all as we anxiously learned new songs. One song especially enjoyed was Psalm 98, which expresses the heart-felt love between God and his followers.

Guest speaker John Struik from Salem Christian Mental Health Association, was introduced after a few light-hearted words from Rev. Ralph Koops. As a main attraction, John Struik set the stage beautifully by sharing with us some of his knowledge and experiences. Working with today's social problems on a daily basis is not, by any means



an easy task. His background with Salem is qualification enough, as we all listened intently to his many words of wisdom.

He spoke of caring and loving; of relationships and families. He presented personal examples of human need for touching and trough it all brought the message of Christ's love.

With a brief discussion on Mr. Struik's presentation, we were coaxed into playing a game of conversation. Each second person was asked to stand and move to the complete opposite end of the room. We then paired off and through an "interview-type" process, we asked each other questions. Remembering that there were eighty-plus present,

(all sitting in classroom style) you can well imagine the level of our chatter. The exercise was an excellent way of bringing us that much closer together.

While lunching on home-made chili-con-carni, rolls and salads, we were confronted with a test of our personal Bible knowledge.

We reconvened in the main hall for some more fun and games. A larger portion of our group found a word taped to their back which, when all placed in the correct order formed a 40 word sentence reminding us of a passage where Christ is introduced as our shepherd. The rest of us played charades with noted personalities like Christine Doro, Margaret Trudeau, Rembrandt, J. Edgar Hoover,

Lee Majors and many others. We were, all in all, an organized, disorganized array of continual game playing. Breaking off, from time to time in varying sizes of groups, just completely enjoying being together for the day. Some of us cooled off with a dip in the duck pond, others ran up a sweat batting a baseball, while

still others found themselves running to catch the ball. A very short volleyball game. A three legged race, and more word games. We tested our racing abilities by juggling empty pie plates from foot to foot and tested our memories by packing a very large suitcase for an overnight camping trip. We all had a good time.



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Church Page

PASTORAL PONDERING

When pastors retreat

When pastors get together there is one thing you can be sure of: words flow like a swollen river. We discussed the nature of pastoral counselling. Pastors are called on to mend broken marriages, to heal emotional wounds, and to be experts on parent-child relationships. In short, a minister is a jack-of-all-trades. Most pastors do not feel adequate to deal with these problems, yet they are called on to fill all the needs and heal all the wounds.

Our main speaker, Rev. Jack Hielema, suggested that we strip ourselves of the label "pastoral counsellors" and talk of "christian counselling." The term suggests that the whole body of believers is involved in counselling. We are to encourage counselling each other to live in the joy of the Lord. We are to be priests to each other, encouraging rebuking, and assisting each other to live heart-to-heart with the Lord.

This body may be assisted by various people who are gifted in special ways in christian counsel; the marriage counsellor in marriage relationships; the psychologist on emotional well being; the economist on financial stewardship. This point was well illustrated when Mr. Vandenberg, a christian counsellor at the Sunshine Centre in Calgary made his presentation. His insight into emotional breakdowns and steps toward the healing of them was helpful. His special insight helps the whole body and also assists pastors. This does not make pastors a "jack-of-all-trades," a shelf-gifted counsellor able to help people with emotional problems. While he may learn from Mr. Vandenberg, the pastor's special calling is to open the word of life so that the people may experience the full redemption in Jesus Christ and begin to live, or continue to live, as reclaimed people.

This limits the task of the pastor. He no longer needs to feel frustrated or inadequate in getting himself involved in activities which do not lie within his calling. He is rather to open the word of life in communal and individual settings, so that the body of Christ and the individuals as members of that body may be encouraged to seek the Lord who constantly stretches his hands over his creation to bless it with his peace.

This then is more or less a summary of what we talked about at our recent retreat. It is probably sprinkled with a good deal of my interpretation, but it does express what "I got out of it." I felt encouraged and challenged; pleased that I went; thankful to council for permitting me to go.

John K. Jansen,
Glad Tidings Center
Edmonton, Alta.

We consider ourselves at home

We are very happy that at last we have arrived among you. And it is great to have met with some of you already. We plan to start visiting more of you this week. And we would also be very happy to have you over for coffee. You don't have to wait for our invitation. Please feel free to ask us over at your place too, or to ask yourself over to our place; we are easy to get along with, as easy as apple pie — delicious in this apple country. So we hope to see more of you these coming weeks. If you would like to drop in for a chat or for anything for that matter, please come by.

It has been amazing how we have come in touch with several of our neighbors already. They are friendly and open to approach. We soon realized that they were ordinary persons as we were and had the same needs as we had. And then it struck us too, how some do not have the real solution for their lives, and have no inkling of the great purpose for the world which God has given us through the Lord Jesus, through the power of the Holy Spirit and the light of the Bible. Somewhere we begin to feel that we have the privilege of being children of our God to them, somewhere, somehow in normal unhurried, common, personal interactions, just by being ourselves.

You know, evangelism has been said to be one beggar telling other beggars where to find food. In its simplest form that is true. And we have the living bread with which the Lord feeds us every day — Sunday too with plenty of it.

You know, we are a community of people, with whom God has made the covenant of grace; a community of love in which people accept each other, forgive each other, care for each other and strangers took and affirm each other when we need to be strengthened. I have found many of those characteristics already among you. That is beautiful. It is my hope and prayer that we, together, as the church of the Lord Jesus Christ, will also let that grace of God radiate around us.

Rev. P. Sluys
Salmon Arms Chr. Ref. Church,
Salmon Arms, B.C.

Deacons charged

I charge you deacons to inspire faithful stewardship in this congregation. Remind us through creative challenges that "everyone to whom much is given, of him will much be required" (Luke 12:48). Weigh the needs of causes and use this church's resources discerningly. Prompt us to seize new opportunities to worship God with offerings of wealth, time and ability. Realize that benevolence is a quality of our life in Christ, and not merely a matter of financial assistance.

Therefore, be ministers of mercy to rich and poor alike, both within and outside the church. Teach us to be merciful. Be discretely compassionate to the needy. Encourage them with words that create hope in their hearts and with deeds that bring joy into their lives. Guide them to resources beyond your own. Study the structures and patterns of modern society, that you may be counsellors to their victims and prophetic critics of waste, injustice and selfishness. Let your lives be above reproach, lived as an example of Christ Jesus whose mind is being shaped within you (1 Timothy 3:8-14).

First Chr. Ref. Church
Montreal, Quebec

Sing to the Lord with voice and mind

Last Sunday evening we sang Psalm 4 to the tune "Stanton" and were asked to sing three stanzas in harmony. Several people commented that that was not a particularly successful experiment. But it is good to show by the way we sing that things "happen" during the course of a song. In Psalm 4 we talk to God, then to men and then again to God. This morning we sing "Penitence," our second version of Psalm 4. Notice that it does not attempt to follow the psalm's change from God to man and back. It simply reworks the psalm into a song of exhortation, considerably weakening the tone of anguish in the original. We sing #7 more often than #6 but it is not nearly so true to Psalm 4.

Ebenezer Chr. Ref. Church
Trenton, Ontario

Guidelines for the youth elder

It is indisputable that, the quality of leadership given to youth will be evident in the attitudes and activities of youth. If youth elders do their task with dedication, understanding, co-operation, creativity, and humility, many young people will become involved, sharing their faith, encouraging each other as co-workers in church and community, conscious of the leadership of Christ in their

lives and in all of life.

It is desirable and necessary that young people be brought into a living relationship with Christ and be united for service in the kingdom of God. Therefore the youth elder has an important job.

He shall assist Calvinette, Cadet and Teen Club counsellors, support and encourage them in their task, and visit activities frequently.

The youth elder shall assist in selecting capable and willing leaders to be appointed by Council. He shall be involved in setting up a program for the Youth Clubs, including Cadets and Calvinettes.

The elder shall become acquainted with the young people of the church and provide such guidance and counselling as required. He shall pay special attention to any young person or group of young persons referred to him by the consistory.

His district shall consist of those young people who do not live at home, and single confessing members living at home. He shall, in cooperation with the district elders organize annual visits (or as often as required) with those in his charge, to discuss with them the aspects of their faith, their relationship to Jesus Christ and the church and other problems as may arise.

Council shall appoint more than one youth elder as required.

Trinity Chr. Ref. Church,
Edmonton, Alta.

It's a family affair

Family visiting will begin anytime now. So you can expect a call from one of the elders to make arrangements. Please give all the cooperation you can. The minister will go along on some of the visits this year. We trust these visits will be mutually upbuilding and will help us to become better members of the church of our Lord Jesus Christ. For that we need openness toward each other and love for each other and the Lord Jesus.

These are family visits; so, if at all possible, we would like the children of teen age and older to be present. If a separate visit is desired for some of the young people besides (not instead) this, that can be arranged. Of course, younger children are welcomed to sit in also. May God give his blessing to this important work.

First Chr. Ref. church,
Lethbridge, Alta.

Prepare yourself for family visitation

At its last meeting, consistory devoted considerable time discussing the meaning and content of the regularly scheduled family visit. Con-

sistory is charged to meet at least once per year with each family to discuss the personal relationship of the family members and the family as a whole to the Lord. We would like to hear of your faith commitment, if you will, and what that means and does for you in day-to-day living as disciples of Christ.

We would like to pay attention to Col. 3: 1 - 17 on our visits. Please read this passage together as a family and discuss it with your children. When the elder calls to arrange a visit with you, you may prefer to give him an alternate Scripture passage that you and your family have chosen, because it speaks to you in a special way about the power of Christ's redeeming and renewing work in your lives. But please let the elder know of your choice when he calls, so that he too can review the passage you have chosen and share a discussion of it with you in a meaningful way.

We trust you will cooperate to whatever extent reasonable with your district elders in arranging for a visit to your home. It is important that children in the family be present for family visits. They too are part of the household of faith!

Calvary Chr. Ref. Church
Chatham, Ont.

Church News

On Thursday, October 11, 1979, the Fruitland Christian Reformed Church joyfully installed their new pastor, Rev. John DeVries who formerly served in Montreal prison ministries.

The sermon for the service, "The sure Word of Prophecy," was presented by Rev. A. Van Eek. It referred to the Lord's Word as found in Jeremiah 28: 5 - 9 and 2 Cor. 5: 16 - 21. Rev. Van Eek pointed out that our comfort may be that in the turmoil of human existence, we have a sure directive and guide, God's Word.

The form for installation was read by Rev. Vander Plaats of the Grimsby Chr. Ref. Church. Rev. J. Klomps of First Hamilton made the charge to the congregation. Our much loved former pastor, Dr. L. Praamsma, made the charge to our new pastor. Our service concluded with congregational singing of Hymn #468: "God of the prophets! Bless the prophets' sons; Elijah's mantle o'er Elisha cast. Each age its solemn task may claim but once. Make each one nobler, stronger than the last."

It is our prayer that God will richly strengthen Rev. DeVries for his task of ministering in our community.

R. Tigchelaar

BULLETIN SECRETARIES

Please send copies of your church bulletins to:

Rev. John Van Harmelen,
41 Skyway Village Estates,
Palmetto, Fla. 33561

VanDonkersgoed is Liberal candidate

Elbert Van Donkersgoed, executive director of the Christian Farmers Federation of Ontario, will represent the Liberal Party in the next provincial election for the riding of Wellington-Dufferin-Peel.

Mr. Van Donkersgoed won the nomination at a provincial riding meeting on October 18. It was an easy victory on the first ballot.

It is a huge riding which Mr. Van Donkersgoed and his co-workers have worked hard to cover in preparation for the nomination meeting. His speech dealt with the complexity of the riding and the different groups represented. He urged such groups to learn how to live side by side in justice.

The two issues mentioned were the encroachment of the city on rural Canada as well as the need for the province to redefine who is responsible for education rights to parents. Such a defence of minority groups is part of what it means to be Liberal, according to Mr. Van Donkersgoed.

No date has been set for the provincial election in Ontario. It is probably quite a way off. It will be interesting to watch and participate as another Reformed Christian takes a try at running for office in Queen's Park.

New home study course offered from RBC

Reformed Bible College in Grand Rapids, Mich., now offers an expanded number of its credit courses for home study. For personal enrichment as continuing education,

a home study course may be desirable — and one with a distinctively Christian emphasis. Courses completed may be credited toward a degree program at RBC — Associate in Arts, Associate in Religious Education, or Bachelor of Religious Education. Persons involved in church work either as volunteer or as a vocation will find these courses helpful.

Courses available include: Methods of Bible Study (techniques of personal and group Bible study), Old Testament Survey and New Testament Survey (introductions to history and contents). A course in the Book of Acts provides a study of the early Christian church and the work of the Holy Spirit. The Church History course outlines the development of the Christian church after the Book of Acts.

Of special interest is the course, Introduction to Cultural Anthropology. As a study of various world societies in historical and cultural perspective, this offering comes complete with a set of 17 cassette tapes of classroom lectures and discussions.

Additional information on this new RBC department may be obtained from the college Academic Office.

The college has existed since 1940 for the equipping of lay leaders for church service. At RBC, all students follow Bible and Christian doctrine as the major course of study and complete field work in local churches or missions. For further information write: Reformed Bible College, 1869 Robinson Road, S.E., Grand Rapids, Mich. 49506.

Nelson will address Alberta farmers

by John Kolkman

Mr. Koklman is a staff member of the CFFA.

The Christian Farmers Federation of Alberta is holding its annual convention on November 29 and 30 in Edmonton. A highlight of the convention is the convention banquet. It will be held on November 29 in the Edmonton Christian High School gymnasium.

The guest speaker at this year's banquet is Ruben F.W. Nelson of Ottawa. Mr. Nelson is becoming increasingly known in Reformed circles. He participated in the Food and Poverty Conference sponsored by the Committee for Justice and Liberty in Toronto last July.

The Federation invited Mr. Nelson to speak because of his deep concern for making this world a better place to live. His background mirrors this concern.

Born and raised in Calgary, Alberta, he has since had a wide variety of experiences. He graduated from Queen's Theological College in Kingston, Ont., spent some time studying religion in India, served several years as a student minister, and remains active in the Anglican Church.

In 1975, Mr. Nelson wrote a book entitled *The Illusions of Urban Man*. It is a penetrating critique of the modern "idols" of technology and efficiency, which tell man he can be saved through them.

Since 1970, Mr. Nelson's main work has been as president of Square One Management, an Ottawa based consulting firm with a difference. He attempts to offer wholistic advice about how to respond to the profound social, economic, and technological changes taking place in Canadian society. His clients have included a broad spectrum of groups including governments, businesses, universities, churches and voluntary organizations.

On November 29, Ruben

Nelson will be at the Christian Farmers Federation banquet to explore how farmers and consumers relate to the present day food system. We trust that his contribution in that regard will be a valuable one.

"Children" is the theme at Christian Educators convention

by Peter Prinsen

Mr. Prinsen is vice-principal at the North Edmonton Christian School.

The Christian Education Association of Alberta held its annual fall convention this year hosted by Immanuel Christian School, in Lethbridge, Alberta. The theme of the convention was "The International Year of the Child."

The keynote address was given by Dr. Al Greene, of Alta Vista College, in Washington. His address was entitled, "Of such is the Kingdom." In his address he reflected on the special place of children in the Kingdom of God.

Dr. Green pointed out that since children are image-bearers of the Lord, they must reflect God in their living. Since the image is distorted by sin, students and teachers must work together at restoring that image so that children reflect their Creator, restoring the purpose for which man was created — to glorify and praise God. Dr. Green also led three workshops in which he further developed his ideas.

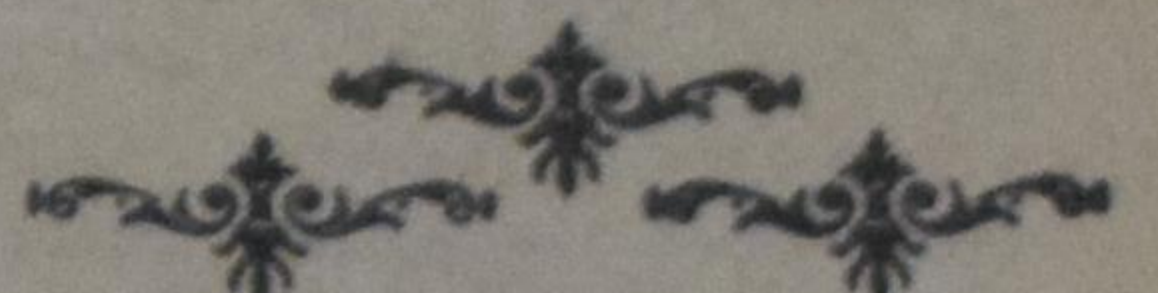
There were a variety of other workshops covering a wide range of areas, including Dr. Harry Cook from The King's College on Science and Commitment; Miss Jan Disselkoen, on Junior High

Theater Arts, and also a workshop on Methods in Bible Teaching; Dr. Bill Cook from the University of Lethbridge, on Child Growth and Adjustment.

Representatives from the Alberta Department of Education lead workshops in various subject areas as well as introducing the multi-million dollar Alberta Heritage Learning Resources Materials being distributed to all schools in Alberta.

Several local teachers also led workshops in their subject areas.

The convention marked the end of the three year office term of the executive from North Edmonton Christian School, (Mr. A. Stolte, Mrs. L. Knoppers, Mr. P. Kleine, Mr. P. Prinsen) and the beginning of the term for the new executive from Lacombe Christian School (Mrs. E. Land, Mrs. D. Bult, Mr. E. Vlietstra, Mrs. N. Nordhof).



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A gift of kindness

by Berta Hosmar

Mrs. Hosmar is a contributor living in Whitby, Ont.

Cape Breton Island. Whenever I think of that peaceful island, now connected to the mainland of Nova Scotia by the Canso Causeway, I have to suppress a slight feeling of nostalgia. Ever since this past summer my family shares that feeling.

Many of our Christian Reformed churches here in Canada are celebrating or have recently celebrated their 25th anniversary, and the thoughts of untold Dutch immigrants are going back to the times when they met to worship in old schoolhouses or rented church buildings. Those were the days when a privileged few owned a beat-up Chevy or a pick-up truck and would make the rounds on Sunday morning to gather the worshippers together for a few hours of Christian fellowship.

So much has happened during the past 25 years, and gone are the days when we stammered, "We're Dutch, you know. We don't speak so much English you know." We have now become dignified Dutch-Canadians.

Probably because of the recent anniversary celebrations of our local church, our family decided to make a pilgrimage to our first home in Canada. Our trip took us to Cape Breton Island, to a sleepy little village on the Mira River. We still, up to this day, can't understand why the Dutch officials in the Hague sent us to this remote part of Canada, back in 1953, for the area was already suffering from severe unemployment. The soil was mountainous and rocky, and totally unsuitable for farming, and there was practically no industry. The village population of about 20 or 30 families made a living chopping down trees in the forest or working in the mines in nearby Sydney,

and we were practically the only immigrants there.

But nowhere else have we ever met more friendly people. We were treated like honored guests. Everybody wanted to help us and invited us for dinner or supper on weekends. Our nearest neighbor lived a mile away on the same gravel road in the woods, but we never lacked company.

That friendly white little Presbyterian church with its graceful steeple, right smack in the middle of the village, reminded us of the song: "There's a church in the valley in the wildwoods."

Most of the villagers had forefathers who had immigrated to Canada from Scotland, and pretty well every last name started with "Mac." Several older people were still familiar with the old Gaelic language, and one night, totally unexpected, more than 50 people came to visit us, all bringing their own refreshments. We were presented with gifts, and that night many old Scottish ballads were sung enthusiastically by the villagers who were accompanied by a fiddler. We were urged to close the concert by singing songs of Johannes de Heer, followed by the "Wilhelmus."

"Lovely, lovely," was the general comment, although we were certainly not noted for our melodious voices.

We were curious this summer. Would these people have changed? We had not seen these Cape Bretoners, who had shown us such kindness and hospitality, for more than 25 years.

We had written them occasionally at first, but gradually we lost contact. We arrived at a nearby camping ground on Saturday afternoon and we made a few phone calls to let some people know we were in the area, and to find out at what time church would start the following day.

There was only a moment's hesitation at the other end of the line, and then Norman, a son of our sponsor,

remembered me and I had to tell him all about our family. "Come on over tomorrow!" he rejoiced. "Church doesn't start until seven, because that's the only time we can get a pastor." I'll spread the news that you have come back with your family."

That night we walked to the little church. Nothing had changed here. The village itself now boasted a few paved roads, a new garage and a grocery store and the villagers were all extremely proud of this progress.

But once inside the church, the peace and quiet enveloped us. The organ played softly and there was no whispering before church started. After a few minutes the minister entered, followed by the choir. The choir consisted of two members that evening, one male, one female, both of them dressed splendidly in maroon colored robes, and sitting behind each other. There were no more than 30 worshippers but the minister's sermon was the sound, simple preaching of God's word. "By grace you are saved. It's a gift, but that does not mean that you can live as you please."

I remembered the services I had attended here long ago. The choir hardly ever counted more than 6 or 7 members, but one tenor, whose enormous voice matched his enormous stomach, carried the whole choir. He gave the songs everything he got, which was a lot, and sometimes the service would resemble a revival meeting. We visited the tenor the next evening. He was now a frail, sickly old man, but he made us forget all about his illness and we had a very enjoyable evening.

That Sunday evening, after the church service, I noticed a subtle change in the people's attitude. Again we were surrounded by almost the entire congregation, but we were now treated as "one of them": we were fellow Canadians and not "those

poor, lonely immigrants from far away." The friendliness had not changed.

"So good of you, that you are willing to come back and see us," was the general comment.

We were told of people who had moved away, or had died, about the increasing tourism in the area, and several people told us about the one and only grave concern of their Presbyterian congregation: the church had been painted only a few years ago but the gleaming white paint was already turning a little rusty! The steeple especially needed another paint job already, something that should not have happened so soon! Several thousands of dollars wasted, and the company could not be sued for it had gone out of business!

The following Tuesday we reluctantly left the village, and waved goodbye to the children and adults who were fishing from the bridge. The tranquility of the Mira River, the peaceful woods where children were picking blueberries, the quiet countryside, the friendly people; we wanted to take it all with us.

The villagers certainly have their faults too, but they possess a unique gift, the gift of kindness, probably born out of an inner peace and contentment. Several of our churches are now sponsoring "boat people." Probably, because we have been immigrants ourselves, we may understand their problems better than a "native" Canadian.

Let's try not to change them immediately and to have patience with their cultural differences, the way many Canadians had patience with our "queer" customs. Who knows, maybe then these refugees will tell their children later, after they are all settled, "We met with kindness and understanding when we first arrived in Canada."

PASTORAL COUNSELLING

by Ralph Heynen

Correcting or provoking

Paul tells the Ephesian Church, "Fathers, do not provoke your children to anger." This command of Paul's seemingly creates a few problems for parents. A young father in a Sunday evening discussion group said he hadn't found a way of telling his teenage daughter that she was grounded for a week without creating a lot of anger on her part. A mother in the group agreed that it was almost impossible to punish her twin sons in such a way that they didn't show a lot of anger. I think we all agree that correcting our children without provoking them is a very difficult thing, particularly with modern youths.

Paul doesn't say that we should not correct them, but don't provoke. There are some people who take these words so literally that they no longer want to correct their children. It is easier to let things that disturb us in the family slip by. We don't want to raise a fuss, but the temptation is a real one. A son comes home late for supper without an excuse, or a daughter comes in too late from a date, far after the deadline.

We have to make a choice — can we allow these things to happen? Are we going to risk the anger of our children to enforce our family rules? We are tempted to deal lightly with the offense in order to avoid a confrontation? If we do, we will

weaken our authority. Every time that you do not enforce a rule you are allowing an exception and an exception always sets up a new rule. It teaches a child that a rule can be broken without and form of punishment or any form of rebuke.

In some houses the father is absent a good deal of the time and as far as the children are concerned he is not a great influence in their lives. Naturally, this develops when the children are rather young and during the formative years. So when dad tries to enforce or possibly to establish certain rules in the family he is going to have a problem of enforcing such rules. He hasn't built a strong relationship with his children. He hasn't shown real interest, and then of course, they are going to resent being told what to do.

A warm and accepting relationship on the part of both parents spills over into the life of the child even in the school or on the street or on the playground. A boy of twelve was coaxed by his friends to get involved in some vandalism. He refused and they said, "Oh, you are afraid that your dad is going to get even with you." And he said, "No, I'm not afraid that my dad will get even with me, but I don't want to hurt my dad." This is the kind of relationship which allows parents to discipline a

youngster without provoking anger and a desire for revenge or striking back.

Husbands and wives can also provoke each other to anger. Anger in itself is wrong. Paul tells us in Ephesians 4, "Be angry, but do not sin." There is room for anger in the life of a Christian, but when one mate stirs up the anger of the other it is a different story. I always encourage people to say, "I'm angry with you," rather than, "You make me angry." There are a number of couples who regularly stir up each other to anger and they seem to enjoy this. At least it is fun making up again.

The statement is often made about couples when they are dating each other or engaged that they ought to have a good argument. Often they are lover's quarrels that do come up and they can be very helpful. Anger is not a healthy relationship. There have been cases where people had their lover's quarrels and it broke up the whole affair.

I find the emphasis of Paul in the passage of Scripture in which he tells us, "Not to provoke our children to wrath." There is a beautiful progression which sometimes is forgotten when we talk about relationships in the home. The relationships he stresses are relationships which centre around Christ. His idea is: "Husbands, love your wives, as Christ loved the church."

Or, "Wives, be subject to your husbands, as unto the Lord." He goes on, "Children, obey your parents in the Lord, for this is right." "Fathers, do not provoke your children, but bring them up in the discipline and instruction of the Lord."

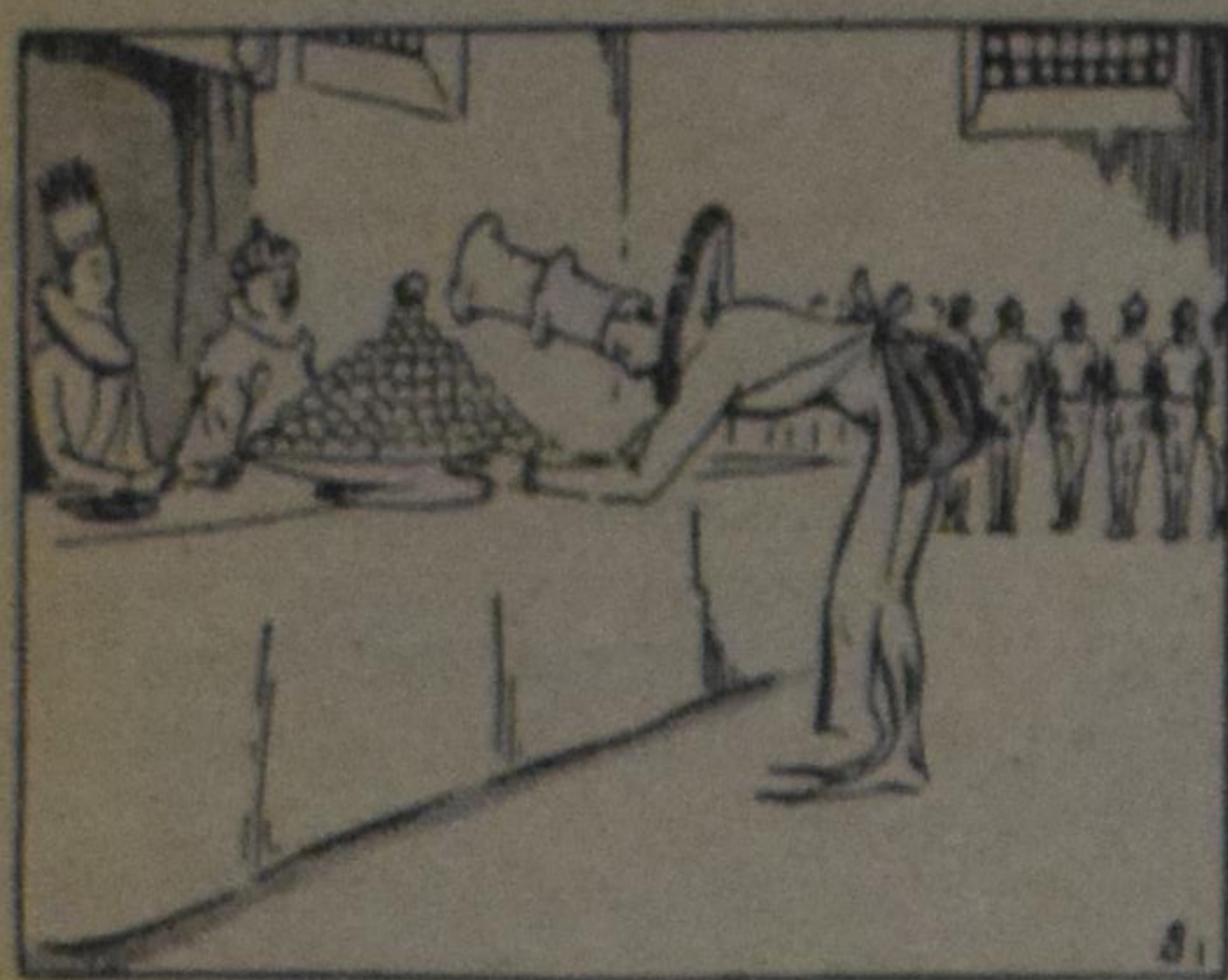
The secret to a good family relationship is all in Christ. It is important that we exercise discipline in the family, but remember that the main discipline in life is self-discipline. No parent or mate can discipline others if he hasn't learned to control himself. There must always be this form of loving discipline exercised by those who discipline themselves so that they do not provoke others to anger. It is hard, but it is a good way to live.

THOUGHT FOR THE WEEK:

The Bible talks about life with wings. We soar up with wings like eagles. This gives us an enlarged vision of life. When an airliner runs into a storm, the pilot will announce that it is going to arise above the storm. This becomes important for us when we look at the turbulence, at the difficulties that life presents; then we can arise above them if we have life with wings.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



81. It was amazingly quiet in the bright, glittering dining hall. The band was silent. Everyone was silent.

This was it! The honor of the kingdom depended on the famous raisin buns made by the baker who lived in the little lane: Baker Bumble. The King himself had told his powerful guest that these were the best raisin buns in the whole world.

Everyone waited. Including the foreign king. He looked grimmer than he had all day.

The Supreme Royal Chef approached with the first platter. He was pale and his hands trembled a little. Everyone was thinking about war: would there be war or not? The chef thought only of his war with the baker. Was he going to lose after all?

82. There stood the two platters — one before each king. The delicious fragrance wafted upward into the grim king's nose. His hard, stern face seemed to become a little softer, a little friendlier. That was a good sign. Everyone watched in fearful suspense. Would the buns do the trick?

The fragrance tickled the king's taste buds. The lovely golden-brown sheen of the buns tempted his eyes. His head nodded slightly. What did that mean? Was he saying, "They look so good that I'm ready to forget this morning's insult"? Was he thinking, "I'm not going to declare war on such a fine host"?

The hall was deadly silent.



85. Horrors! What was happening? What was wrong with the king?

He clawed at the big bun with both slender, white hands, trying to pry it out from between his teeth. But it wouldn't come loose. The horrible thing seemed to be wedged in with dozens of wooden spikes.

The king tried to cry for help, but he couldn't. All he could do was gag. "Ya-a-ah! Ya-a-ah!"

A shock of horror went through the hall.

The noble ladies hid their faces behind their hands, not daring to look.

86. The noblemen turned pale. No one moved. No one dared to put his hand into the foreign king's mouth.

Their own king fell back in his chair, clutching his head with both hands. He stared at his powerful guest with fear-filled eyes as if he expected some horrible thing to come flying out of his mouth.

"Ya-a-ah! Ya-a-a—"

With a heroic flourish, the Commander-in-chief jumped forward. Drawing his saber, he speared the awful thing wedged in the king's mouth and pulled like a dentist pulling a stubborn tooth. Suddenly out it popped.

On the point of the saber was a huge pine cone.



83. The King told his grim guest, "Go ahead, your majesty. I'm sure the large one in the middle must be the best one. Our famous Baker Bumble must have baked it especially for you, to pay you his humble homage. I guarantee you: never before has your majesty's tongue tasted such a delicacy. One bite of these famous raisin buns and you will forget everything else; all that will go through your mind is, 'How generous of these people to share such a delicacy with me!'"

"Go ahead, your majesty. We're all waiting for you. You have the honor of taking the first exquisite bite."

The grim-faced king stretched out his hand to the biggest, shiniest, most beautiful bun — the one in the middle.

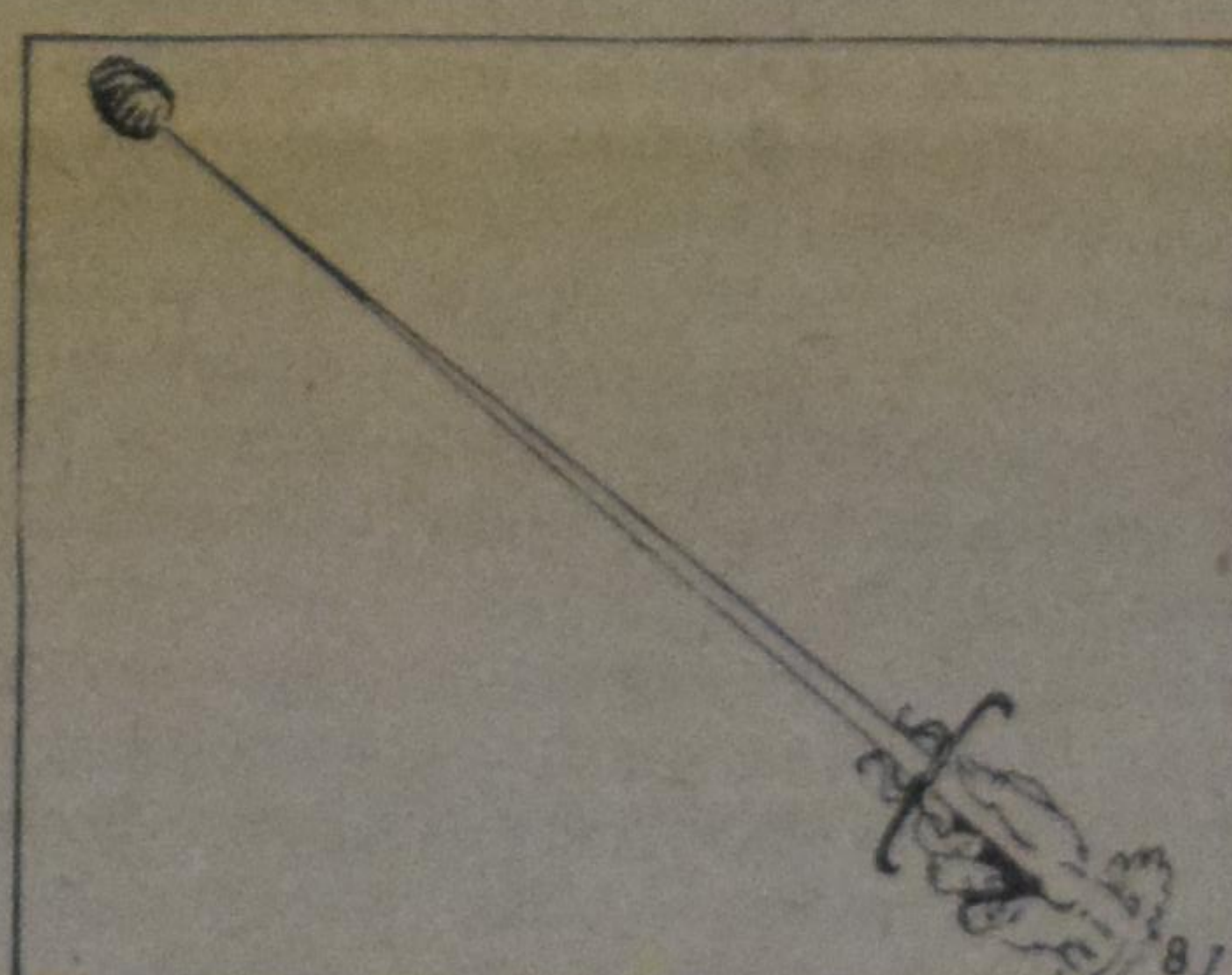
84. The crusty, golden bun crackled with freshness between his long, slender fingers. As he lifted it to his mouth and smelled the delicious fragrance, a smile came onto his face. It was the first time anyone had seen him smile.

He opened his mouth wide, his face glowing with expectation.

He opened it even wider, as if he were going to devour the beautiful raisin bun in one huge, hungry bite. Everyone looked on, smiling and nodding happily at one another. "It's working. He's forgotten the war already."

The king blissfully sank his teeth into the bun as if to enjoy that ravishing flavor all at once.

"A-a-ah! Wha-a-a? Ya-a-ah!"



87. A sigh of relief went through the hall. At last! The brave Commander-in-chief had saved the king.

But now all eyes were fixed on the strange object impaled on the end of the saber. It looked like a giant spider with white spots between its grisly legs. Brrrr!

What would happen now?

"War! War!" everyone whispered. "They'll butcher and burn and pillage! All because of that horrible pine cone." They all cringed and shivered in fear.

All — except one. One person was standing behind a pillar rubbing his hands in glee.

88. It was the Supreme Royal Chef. "Ha-ha-ha! I won the war, you fat, stumble-bumble baker. That'll show you. Instead of being hailed as the kingdom's savior, you'll be cursed as the man who destroyed it. How could you do such a thing — put a pine cone in a bun? But that's all right with me! Yessir! Now the King will hate you and punish you. Once again I alone will be recognized as the best baker in the kingdom. Maybe they'll even raise a statue in my honor."

Shh! Listen. The foreign king stood up waving his fist over his head. His face was red with anger, even under his beard. He opened his mouth and bellowed with rage.

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TRADITIONAL FAMILY BAKING

Homosexuality and the Christian

by Christina Pleizier

Mrs. Pleizier is chairperson of the Committee on Current Canadian Affairs of the Canadian Federation of Christian Reformed Women.

Homosexuality is a subject that has attracted much attention in recent years. Most recently, it seems that those defending and opposing it are increasingly more active and open about their positions. On the one hand we have the gay activists, demanding that they have equal rights with other minorities and setting up their own clubs, marriage contracts and even churches. On the other hand, citizens are becoming more concerned about this exposure of the gay movement, and rallies are organized across the continent, with notable speakers such as Anita Bryant, to limit the influence of homosexuals and to guard children from such influence. The effect of this counter-movement is already being felt in the United States in that many laws guaranteeing equal rights to homosexuals are repealed, one by one, reducing job opportunities for homosexuals.

Where do we as Christians stand on such an issue? Before we can answer this question we should first see what the issue really is. It is also the purpose of this article to uncover some of the problems associated with this issue, and to offer a way of looking at it in the light of the Bible. I do not pretend to cover all the aspects of this topic, nor to go into a long theological discussion. This approach contains many question marks and doubts. I merely offer the approach a lay person may take for use as a springboard for discussion.

A study committee was appointed by the Synod of the Christian Reformed Church in 1970 to prepare a report on the Church's position on homosexuality. This report was presented to the Synod of 1973. For a more exhaustive study, I suggest you study this report and the various publications it recommends.

The Study Committee Report explains that "homosexuality is the condition in which the process of maturation does not result in an adult who is heterosexual, that is, sexually oriented to the opposite sex: it is instead the condition in which an adult's sexuality is directed to his own sex." A person who is sexually attracted to persons of his own sex is a homosexual.

The report further explains that there is a difference between homosexuality and homosexualism. The latter is the act of engaging in homosexual practices. I shall use that distinction as well. It should be noted that when I speak of homosexuals here, I mean males as well as

females, who are otherwise known as lesbians.

We do not know for sure the cause of homosexuality. Experts surmise that it may be due to environmental factors during a person's childhood, such as abnormal parent-child relationships, or perhaps other psychological or biological factors. Whatever it is, experts are not sure and do not always agree. It is known, however, that it is not usually something the homosexual consciously brought upon himself: it is rather like a disease that he must try to remedy, or learn to live with. In this sense, it is not a sin to be a homosexual, nor something a person can be held responsible for. Nowhere in the Bible do we find any evidence that being a homosexual is an "act" to be condemned. Like all sickness, however, it is the result of the sinful condition of the world which has existed since the fall of Adam and Eve.

The Bible does have something to say about the practice of indulging in homosexuality. It is strongly condemned in the laws of the books of Moses (Deuteronomy 23:17, Leviticus 18:22, Genesis 19:4-11). The apostle Paul also considered homosexualism as being a sin equal to murder, adultery, theft or drunkenness. It is clear from 1 Corinthians 6:9, 10 and Romans 1:26, 27, that it is homosexual practice that he refers to. Homosexualism is sometimes practiced by heterosexuals in certain unnatural situations where there is an absence of persons of the opposite sex, such as in prisons or in the armed forces.

The Bible mentions a number of occasions in which homosexual practices took place in defiance of the natural laws which God had instituted for mankind, such as the story of Lot in Sodom (Gen. 19), Judges 19, and Paul's allusions to it (Rom. 1:26, 27). It also appears, both through the laws of Moses and Paul's admonitions that such homosexual practices may have been part of pagan religious rites, and are therefore particularly offensive to God. The other type of homosexualism is practiced by persons who are "naturally" homosexually oriented. The prohibitions we find in the Bible do not, however, differentiate between a "natural" and an "unnatural" homosexualism. Both are unnatural to the role of sex as ordained from creation.

What, then, is the natural place of sex in the Bible? In creation, God created mankind as male and female, so that they may within a covenantal relationship (marriage) enrich each other's lives and propagate the human race (Genesis 2 and 3). In God's covenant with the people of Israel, the importance of the family and the continuation of

the nation were established. Old Testament history repeatedly shows the importance of the ability to bear children and thereby to continue the family line in anticipation of the birth of the Messiah, such as in the stories of Sarah, Tamar, Hannah and Ruth. That this be done only by legitimate means is clear from Deuteronomy 23:2, where illegitimate children are barred from the congregation, and eunuchs as sexual deviants are also excluded from the congregation. These and other passages and commandments found in the books of Moses suggest that any deviation from normal legitimate family life, and any sexual activity outside of it, are not to be allowed among the people of God.

The New Testament allows for certain variations in lifestyle. Paul, while recognizing the importance of marriage, commends the single life and exalts it as an opportunity to give one's undivided attention to the cause of the Kingdom. No longer is it necessary for everyone to participate in multiplying and actively thereby building up the nation of Israel. The Messiah has arrived, and the priority is now to spread this good news and to build up the Kingdom of God universally. Paul realizes from his own experience that this may be a full-time occupation, not allowing for interference by family responsibilities. Nevertheless, for those who live in families, he stresses strong marital fidelity and all traditional family values.

Deviations from practices that would normally be carried out within the context of family life, such as fornication, adultery, homosexual practice, polygamy and divorce (in most cases), are vigorously denounced, because they undermine the values of healthy family life which is a reflection of the relationship between Christ and His church (Ephesians 5).

If everyone could choose to partake in either creative family life or total devotion to Kingdom work, there would be no problem. But these options are not always a matter of choice. The problem arises when a person, for one reason or another, has been typecast into a different role than the one in which he would have liked to be.

Homosexual persons are often in that category. Like all others, they require love, companionship, intimacy, and sexual gratification, all needs that are normally satisfied within marriage. Under the traditions of the church and society, marriage is denied them, even though the homosexual may have found a person of the same sex with whom he would like to share his life. It is hard for a "normal" person to imagine what it must

be like to feel different, to live in fear of being exposed and shunned by others, and to be denied the gratification of these very basic human needs.

It should not surprise the world that gays are rising in protest. In a world that claims to promote freedom for all, they feel that their rights (rightly or wrongly perceived) are being threatened. But in their drive for recognition and rights there are some points that they have incorrectly taken for granted, namely, a) that sexual gratification is a right that everyone should enjoy and b) that homosexuality is a normal (though relatively uncommon) condition. They want the sexual freedom that others enjoy, and acceptance of the fact that they are just different, not sick.

I mentioned the possibility that homosexuality may be caused by influences in early youth. As well, it has been suggested that in early puberty most persons go through a state of homosexual tendencies. If gay activists are going to be successful in their push for total acceptance and recognition by society of their type, there is a danger that society may not only tolerate it but start to encourage it. If young children are indeed so susceptible, the incidence of homosexuality may actually increase. On a positive note, however, it is hoped that the protests of homosexuals may open the eyes of society to the problems and needs of others.

We have seen that the Bible sets certain norms for our lifestyles. We have the option of celibacy or married life, but within each of these options deviate practices such as adultery, fornication, incest and rape are forbidden. It is therefore not right for anyone to engage in promiscuous behaviour, heterosexual or homosexual. Sexual expression belongs within the bonds of marriage.

I should mention at this point that some homosexual persons may and do marry persons of the opposite sex and are able to have children. But because their orientation is towards members of the same sex, conflicts can arise. They may not feel fully fulfilled within such a marriage, nor might they be fulfilled in any other arrangement and still live in obedience to the Bible. It follows that the condition of homosexuality must be considered an unfortunate abnormality.

It would appear that marriage between two homosexuals is in contradiction to the Word of God. I say "appear" because the issue is not at all clear and I reserve judgment on it. We read in the concluding paragraphs of the Synod report that "no exception to (homosexual practice) is scripturally defensible, obedience to God

appears to require a homosexual unable to marry according to the divine ordinance to accept celibacy as his way of life and continence as his moral duty (emphasis mine).

It continues, saying that love for the neighbour may sometimes allow us to ignore the law, but then concludes that in this case, no exception can be made. Unfortunately, no satisfactory explanation is given, and the reader is left wondering whether a case might not be made for a loving homosexual relationship.

This point was also discussed in depth in the *Reformed Journal*, where Lewis Smedes contends that a homosexual partnership is basically immoral, although "moral judgments are not to be levelled sledgehammer style, with the same force against all," and he admits that some homosexual partnerships may actually be better than some heterosexual partnerships. Letha Scanzoni reacts to these statements by saying that "awareness of a real-life situation through observing human experience can create empathy which in turn leads to theological rethinking." It all boils down to the fact that a hard and fast rule is difficult to make once you realize that there are real people involved who are suffering under difficult burdens, and that the Bible does not specifically appear to address the situation of those people.

The inclination has been so far to say "no" to homosexuality, "no" to sexual freedom, "no" to homosexual marriage, and "no" to an increase in homosexuality. Are there any positive steps that we as individuals and a church could take? Yes, there are! As this illness appears to have psychological factors, individuals thus affected should make every effort to find professional help to deal with their problem and possibly to correct their condition.

In their special situation, they and their families should seek the counselling services of the church. At the same time, homosexuals are still obliged to live in obedience to the Bible. At this time we can only quote its restrictions as we understand them. The homosexual can, on the other hand, turn his handicap into a positive experience by taking the example of Paul and living a life of complete dedication to Kingdom causes. This is exactly what Paul urges to widows, widowers and single persons who have remained unmarried.

Homosexuals should be ministered to as other believers. As all sinners, they are subject to temptation, sin, feelings of rejection and loneliness. They are deserving of support, friendship and for-

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Ze deden vroeger ook hun best!

Ik las dat zinnetje in het Fries Dagblad, het kwam uit de pen van Hendrik Algra, en het spreekt boekdelen. Er schijnen nl. mensen te zijn die menen dat met hen een nieuw tijdperk begonnen is en dat alles zowat van de grond af moet worden opgebouwd. Ze roepen dat onze mensen getraind moeten worden, en kadercursussen moeten volgen want ze moeten bekwaam zijn om in deze tijd op te treden als getuige van Christus. En wie zal hen tegenspreken? De bijbel zelf geeft het voorbeeld. Paulus geeft aanwijzingen voor de instructie van ambtsdragers en gemeenteleden.

Mijn vader en schoonvader dienden beide als ouderling in de wijk van ds. K. Dijk in Den Haag West. Dat er toentertijd ook al behoefte gevoeld werd aan 'opleiding' van ouderlingen bleek me toen ik in de nalatenschap van mijn schoonvader een cursus vond van een zgn. Instituut Gerito bestaande uit notabene 135 lessen, boekjes van elk 18 bladzijden.

Aan deze lessen gaat een leerplan vooraf. Dat wordt ingeluid met de veelzeggende woorden: "De ernstige tijd waarin wij leven, de verscherping van het ongeloof dat zich in steeds krasser vormen openbaart en de doorwerking der revolutiebelijders, noodzaken de belijders van den Christus meerdere kennis te verzamelen van de leer en belijdenis die hun lief is en waarvoor zij strijdend voor de eere van hun God en Koning op elk terrein des levens willen opkomen. Doch in dien strijd moet de Christen-Krijgsman zijn pijlen gepunt, zijn zwaard gescherpt en zijn schild gestaald hebben, wil hij in dien geestelijken kamp tegen het ongeloof niet ten onder gaan."

Gerito was een Instituut voor theologische ontwikkeling op gereformeerde grondslag. Voor 48 cent per week kreeg men vier lessen in theologische vakken, en nog een les in de Nederlandse of Duitse taal. Ds. N. Buffinga verzorgde de Exegese (Uitlegkunde) en de Inleiding tot de Boeken van het Nieuwe Testament. Dr. W.A. Van Es zag zich de Dogmatiek (Geloofsleer) en de Inleiding tot de Boeken van het Oude Testament toegewezen. Ds D.B. Hagenbeek zorgde voor de Heilige Geschiedenis van het O. en N. Testament. Ds Joh. Jansen vertelt de Kerkgeschiedenis en 'doceert' het Kerkrecht. Dr S.O. Los houdt u bezig met de Ethiek (Zedeleer), en Geestelijke Secten en Stromingen. Terwijl een onderwijzer aan de Dr Kuyperschool in Vlaardingen, Mr A. Wisse, Nederlands Duits onderwijst.

Het was een degelijke cursus, die drie jaren in beslag nam. Elke week verscheen een les, "welke den cursisten franco wordt thuisgezonden". Af en toe kreeg men vacantie, zodat het totale aantal lessen voor de drie jaren honderd vijf en dertig bedroeg.

En ze studeerden! Sommigen deden het in groepjes. En dat hielp om beter getrainde ouderlingen, diakenen en gemeenteleden te krijgen. En... deze cursus was niet de enige. Toen mijn nu al overleden vriend, Ds Henk Spier een jaar of wat geleden mij in Canada opzocht, kwam het gesprek ook op de training van ambtsdragers, en ik zei tegen hem; ik heb nog altijd die cursus waaraan jij ook meegewerkt hebt. Hij merkte toen op dat hij zelf geen exemplaar meer van die cursus had. Omdat ik hem toen mijn exemplaar meegaf, kan ik u niet precies inlichten over de vakken die in die cursus werden behandeld. Wel weet ik mij te herinneren dat er ter dege gestreden werd voor heilshistorische prediking, en dat er over het verbond voorlichting werd gegeven.

Ook op politiek gebied was er steeds een grote belangstelling, en de predikanten gingen vaak voorop. Onze professor in de dogmatiek, prof. V. Hepp, zei eens op college: "mijne heren, het is voor de anti-revolutionaire partij van het grootste belang dat u in de voorste geleedertjes gevonden wordt." Het was niet alleen zo dat de ambtsdragers zich bezighielden met de politieke vragen, ook de jongeren deden van harte mee. Er was een cursus voor allerlei politieke onderwerpen van de Arjos, waarop velen geabonneerd waren. (Arjos betekent Anti-Revolutionaire Jongeren Studieclubs).

Voor de tweede wereldoorlog hadden we de ARJA (Anti-Revolutionaire Jongeren Actie) opgericht in 1929 en in 1940 door de Duitsers opgeheven. Na de oorlog was er in April 1946 een massale vergadering van A.R. jongeren, en toen werd de ARJOS als vrucht van die meeting in Oct. 1946 opgericht. Er waren kort daarna zelfs 325 clubs in Nederland, met ongeveer 5000 leden. Het landelijk bestuur zorgde voor studieschetsen. Er waren landelijke werkgroepen voor internationale en sociaal-economische vraagstukken. Er werden studieconferenties gehouden, soms speciaal voor calvinistische studenten, voor theologen en voor onderwijzers.

Iets van dat elan moesten we in Canada wat meer hebben. Het "achterland" was zo ontzettend belangrijk voor degenen die de kastanjes uit het vuur moesten halen. Verschillende organisaties in ons midden vragen terecht: waar is onze achterban? Elke actieve strijder in de voorste linies heeft een 'thuisfront' nodig.

J. VanHarmelen

Canada erkent verdiensten met de orde van Canada

(Canadian Scene) — De Orde van Canada is op 1 Juli 1967 ingesteld ter gelegenheid van de viering van Canada's honderdste verjaardag. Tijdens een vergadering van het Lagerhuis op 17 april van dat jaar zei de toenmalige Eerste Minister Z.E. Lester B. Pearson: "Vrijwel ieder land heeft een dergelijk systeem van onderscheidingen, dat het mogelijk maakt om burgers te belonen voor dapperheid of voor bijzondere diensten. Ik geloof dat dit kan leiden tot grotere nationale trots en meer aandacht voor vaderlandse diensten".

De Orde van Canada brengt de bezitter geen bijzondere privileges en er is geen geldelijke beloning aan verbonden. Het is geen broederschap of een soort vereniging van eliten. Er zijn drie verschillende niveaus — Companion, Officer en Member — welke bedoeld zijn het hele spectrum van prestaties en verdiensten te omvatten van biologie en ballet tot filantropie en volkskunst. Canadezen die streven naar een beter lot voor de mensen in hun onmiddellijke omgeving of die hun talenten aanwenden voor een bepaald doel staan op een lijn met hen die verdienstelijk geweest zijn of nog zijn op nationaal niveau.

De Koningin van Canada is de "Sovereign of the Order" en de Gouverneur Generaal is de Kanselier en voornaamste Companion. Hij voert het beleid over de Orde van Canada. Verder bestaat er een Adviescommissie, die onder leiding staat van de Chief Justice of Canada, welke tot taak heeft om de Kanselier bij te staan in zijn keuze van mensen aan wie de Orde van Canada dient te worden uitgereikt en om hem in te lichten over de verdiensten van die mensen.

Het totale aantal Companions mag het aantal van 150 niet overschrijden; er mogen per jaar niet meer dan 40 mensen tot Officer benoemd worden en niet meer dan 80 tot lid van de Orde van Canada.

Iedereen en iedere organisatie mag voorstellen om mensen met de Orde van Canada te onderscheiden. Men dient dan alle de voorgestelde persoon betreffende gegevens vast te leggen in een brief, in details weer te geven welke verdiensten van die persoon u geleid hebben hem of haar voor de onderscheiding voor te dragen, en tevens moet het voorstel vergezeld worden van getuigenissen van andere personen. Er is ook een

formulier voor dit doel beschikbaar, dat aangevraagd kan worden bij de Director, Secretariat of Honours, Government House, Ottawa, Canada.

Personen met bijzondere verdiensten die geen Canadees staatsburger zijn kunnen eveneens onderscheiden worden met de Orde van Canada. Zij worden dan ere leden.

Ieder jaar worden een dag of twee voor de 1ste Juli en een paar dagen voor Nieuwjaar de namen gepubliceerd van hen die met de Orde van Canada zijn onderscheiden. Dit vindt plaats in de Canada Gazette. De nieuwe leden van de Orde worden dan uitgenodigd een speciale ceremonie in het Government House bij te wonen, waarbij de uitreiking van de onderscheiding plaats vindt.

Ieder lid krijgt een insigne en mag daarna achter zijn naam de letters CC (Companion), OC (Officer) of CM (Member) gebruiken. Er zijn zo weinig gelegenheden waarbij het insigne gedragen kan worden, dat de leden daarnaast ook een aantal speldjes krijgen die zij gewoon op hun dagelijkse kleren kunnen dragen.

PERSOVERZICHT

- De regering kwam maar net met de hakken over de sloot van de week. De N.D.P. ondersteunde de Liberale motie van wantrouwen over het energie-beleid, maar de vijf Social Creditleden kwamen Clark te hulp. Het scheelde maar twee stemmen of we hadden weer een nieuwe verkiezing gehad. Clark is eigenlijk nog steeds bezig met het energie-beleid gestalte te geven. Er wordt achter de schermen druk onderhandeld met de provinciale premiers. U weet hoe het er bij staat. Loughheed van Alberta wil de prijs verhogen, en Bill Bennett van B.C. zegt: "gelijk heeft-ie", Clark wil ook verhoging maar die wil de centen in Ottawa doen komen, en dan is er Bill Davis van Ontario die zegt dat als er nog meer verhoging gaat komen zijn provincie met al haar "hebben en houwen" in de lomderd terecht zal komen. Zoveel hoofden zoveel zinnen!

- Er was een interessant rapport van de Auditor-General (Chef van de Rekenkamer). Hij deed even een boekje open over de boekhouding van ons parlement in Ottawa. Op zijn Hollands gezegd noemde hij het "een rotzooitje".

- Er was een verkiezing in een van de distrikten van New Brunswick. De Liberalen wonnen en in het parlement van die provincie heeft de conservatieve premier Hatfield nu nog maar een meerderheid van twee stemmen.

- In Iran is het weer een heksenketel. Studenten houden bijna honderd gijzelaars van Engelse en Amerikaanse nationaliteit gevangen in de U.S. ambassade. Khomeini zegt niet veel meer dan "praise Allah". Er is een intensief diplomatiek pogen aan de gang om de zaak zonder bloedverlies op te lossen. Zelfs de Palestijnse guerrilla leider Yasser Arafat heeft zijn hulp aangeboden. De studenten eisen dat Amerika de Shah, die in New York verpleegd wordt, uit zal leveren.

- Er is een ingewikkeld diplomatiek schaakspel aan de gang in Europa. Rusland blijft maar zeggen dat haar atoombewapening beperkt zal worden als de Westerse NATO landen geen nieuwe Amerikaanse kern-raketten zullen accepteren. Maar ondertussen zijn de Chinezen bezig met een poging om Rusland diplomatiek te omsingelen. De Chinese leider Hua reisde rond in de Europese hoofdsteden om "pootjes te geven".

- In Amerika heeft Kennedy zich nu officieel kandidaat gesteld voor het presidentschap. Dat wordt mede daar een knokpartij.

- In Londen gaan de Zimbabwe-Rhodesia onderhandelingen maar voort met het tempo van het boemeltreintje dat vroeger van Den Haag naar Groningen ging. Het leek wel of het er nooit zou komen. De partijen zijn nu zover dat in komende eventuele verkiezingen de troepen van het Front van Patriotten aanwezig zullen zijn.

- Twee dingen zijn aardig zeker in deze wereld: hogere prijzen en revoluties in Zuid-Amerika. Er was weer zo'n revolutie in Bolivia waar de een of andere kolonel nu weer de baas is geworden.

- De Engelse "vrouw in het ambt" (een dame naar mijn hart) heeft zo tussen neus en lippen afgekondigd dat ze maar eventjes acht miljoen dollar gaat bezuinigen. En dat is meer dan een zakke knikkers.

- Die hongersnood in Cambodja moet ontzettend zijn. De Verenigde Naties is een hulpactie begonnen.

- Het wordt zo langzamerhand tijd om uw schoen bij de schoorsteen te gaan zetten. Misschien heeft hij wel even tijd voordat hij weer naar Spanje rijdt. Het wordt van het jaar geen chocolade reep, hoogstens een flik van Droste.

Carld. Tuyt

de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

Gemeente Velsen ©

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Het pensioen nadert. Dertien gulden in de week is niet veel en de meester

blijft nog enkele jaren aan de school, hoewel hij meester Taanman voorbereidt als zijn opvolger. De Heide moet hieraan wennen. De Heide mag zich echter niet aan een persoon binden: nu er zoveel linies zijn overwonnen, kan het leger gezamenlijk optrekken.

"Statenverkiezing?" zegt de Heide, "ja, we hebben indertijd de meester gekozen. Een kandidaat van de lijst? Wat bedoel je? Wie dat moet zijn? Welke partij we moeten kiezen? Weten wij veel — ik heb alleen de naam van de meester gezocht en daar dat hokje van rood gemaakt."

Als de jaarlijkse Unie-collecte wordt gehouden en de meester met de heer Pot dit samen waarnemen: de heer Pot collecteert ten noorden van het kanaal en de meester ten zuiden, geven allen zoveel ze kunnen missen.

Als in negentien-honderd-elf de landelijke Zondagsschool — vijf-en-zeventig jaar bestaat, is de meester een van de genodigden; hij begon eertijds dit werk op drie fronten.

Het kanaal blijft echter op vele punten lastig; de vele vergaderingen en besprekingen worden vaak verlaet door pech met de oeververbinding, maar de directie van de Papierfabriek ziet het werk van de meester en staan toe, dat de meester en de heer Pot gebruik maken van het speciale vletje bij de spoorbrug, dat hen snel overzet.

Maarten Pot is hier danig mee in zijn schik omdat hij de overtocht steeds weer een avontuur vindt en graag met zijn vader meegaat, vooral als er ijs in het kanaal ligt en ijsbrekers de vaargeul openhouden; dan duwt hij met de pikhaak de ijsschotsen weg en komt zo aan de overzijde bij de tuin van meester Taanman.

De school van de Heide krijgt een wijde vertakking in IJmuiden; de reeds gebouwde school blijkt weer te klein en men gaat bouwen op een stuk grond, waar de eeuwenoude bomen van de Breesaap hun wijde kruinen nog tegen de heldere lucht verheffen. Men heeft nog steeds geen gelijkstelling, dus offeren de IJmuidenaren en de Heide opnieuw en dan verrijst weer een christelijk nationale school voor lager onderwijs en — wie heeft dit ooit kunnen denken: ook voor uitgebreid lager onderwijs.

"Een waagstuk," zeggen velen, maar het hoofd van de nieuwe school, de jonge Taeke van Popta is een stugge stoere, soms verstrooide Fries en vraagt verwonderd in zijn stevige Friese tongval: "En waarom is dat een waagstuk, mens'n? De school is nodig, welun, bouw'n we een school."

Een-en-dertig Augustus negentien-honderd-twaalf wordt deze school geopend; de meester woont de officiële opening bij. Na afloop ziet hij de wijde van acht lokalen, terwijl men voorlopig met drie lokalen begint...

"Jullie hebben iets groots gesticht," zegt de meester, "het doet mij denken aan vroeger bij mij thuis: schoenen gekocht, passen deze? Ja? Dan nemen we een maat groter voor de groei..."

Later zegt de meester van deze Taeke van Popta: "De juiste man op de juiste plaats — IJmuiden is verre van gemakkelijk, ze hebben altijd iets van de woelige wijde zee in zich, maar tegelijk zijn ze eerlijk en recht door zee."

Taeke van Popta kent zijn leerlingen; hij laat hen kwajongensstreken uithalen en wacht op zijn tijd: spreekwoordelijk is in IJmuiden zijn gezegde geworden: "Holle vaat'n klink'n 't meest."

De elite noemt deze school met enige verachting in de stem: "Het

klompenschooltje," en sturen hun veelbelovende nazaten naar een deftige school in Bloemendaal, maar de meester deert het niet.

In negentien-honderd-dertien acht de meester de tijd gekomen van zijn definitief afscheid. Hij voelt meerdere malen een vermoeidheid in zich opkomen; het is beter dat een jonge kracht zijn schoolwerk overneemt. Het is beter voor de kinderen, die zuiver aanvoelen of de meester zijn volle aandacht bij hun sommen heeft of met zijn gedachten bij andere zaken zit.

Negen-en-twintig April zal de meester afscheid nemen van de school, maar dit wordt geen afscheid van de Heide. Het schoolbestuur verzoekt de families Van Tuyll van Serooskerken en Boreel van Hogelanden het meestershuis te mogen toewijzen aan de nieuwe hoofdonderwijzer; de meester zal dan op eigen kosten een andere woning moeten vinden. Zonder enige bedenking bepalen de families echter, dat de meester en zijn vrouw in het meestershuis zullen blijven wonen zoals altijd: het is voor hen en zonder enige kosten.

Zo is er opnieuw een grote bijeenkomst in de school, maar er is nu de weemoed van een afscheid: de meester zal geen meester meer zijn. Wat is dat? Dit kan niet. De meester blijft de meester. Dit kan nooit veranderen.

De meester houdt de erenaam, die de Heide hem eens gaf.

De juffrouw van de meester houdt de erenaam, die de Heide haar eens gaf. De tijden veranderen; velen noemen haar nu mevrouw Vermeulen. Soms denkt ze glimlachend, dat ze de naam die de Heide haar gaf, het liefste hoort...

De meester verlaat voor het laatst de school — de school die de grondslag is geworden voor het onderwijs in geheel Kennermerland: de school met de Bijbel. Christelijk Nationaal. Later zal men scholen bouwen voor aparte kerkrichtingen, waarom? Maar wonderlijk is het leven: vele jaren later is er een fusie tussen een Hervormde school en de school van de meester. De naam van de meester blijft gehandhaafd in de naam van zijn school: "Pieter Vermeulenschool."

De meester heeft het goed gezien, de ijverige Pieter Verhoog als voorzitter van het schoolbestuur te noemen; deze wordt inderdaad benoemd en houdt negen-en-twintig jaar de voorzittershamer in handen tot het verlies van zijn stem hem noopt, de hamer over te dragen. Een moeilijke opgave, maar hij wordt benoemd tot Erevoorzitter, wat hem met blijdschap heeft vervuld.

De strijd wordt na het pensioen van de meester nog steeds voortgezet wat kerk en school betreft. De meester en Pieter Verhoog en vele anderen vormen een commissie, maar nog vele jaren moeten zij wachten, tot eindelijk in negentien-honderd-zeventien IJmuiden toestemming geeft aan Velseroord, een eigen kerkgebouw te stichten en zelfstandig te zijn. IJmuiden biedt geen enkele financiële hulp — niets, maar Velseroord is jong en sterk: het gebouw in de Willebrordstraat wordt de kerk van Velseroord, later IJmuiden-Oost genoemd, dat een zeer hechte kerkgemeenschap heeft gekend, die pas door de tweede wereldoorlog is doorbroken, toen IJmuiden verviel en IJmuiden-oost het centrum werd, toen eindelijk de strijdbijl begraven kon worden en IJmuiden ontdekte, dat uit Velseroord ook iets goeds kon komen.

Ook de rechten voor subsidie, de gelijkstelling bleven nog uit. Pieter Vermeulen, Pieter Verhoog, Geert Ritskes, Evert van den Brink — allen onverzettelijke strijders voor het recht

van hun onderwijs.

Als de Gemeenteraad een zetel aanbiedt aan Pieter Verhoog, meent hij te moeten bedanken: hij kan van een dag geen twee dagen maken en zijn werkzaamheden zijn zeer uitgebreid.

Soms komt de meester nog wel in de school, die nog steeds uitbreidt naar alle kanten. Er is een breischool voor meisjes onder leiding van juffrouw van Heijst "juffrouw Keetje" — Breischool van vijf tot zes uur. Kosten: een kwartje per week. Hoeveel meisjes heeft zij leren breien en handwerken!

De meester denkt aan de wonderen die gebeuren. Een Breesaap, die haar weelde verliest aan handel en industrie, maar tegelijk een oord wordt, waar het goed en rijk is om te wonen. De Hoogovens, die zich aan het kanaal vestigen in een overbluffende visie op een toekomst, die niet beschaamd is geworden. Vroeger meende men, dat de visserij IJmuiden de wereldfaam en het goede onbezorgde leven zou geven — maar het zijn de Hoogovens, die de naam IJmuiden zullen uitdragen over de hele planeet aarde en een welvaart zullen leggen over geheel Kennermerland.

Wat de mensen te kwade wilden, is ten goede gekeerd voor de school en de meester. Hij denkt aan de grondwerkers die hem zagen en hebben gehaat als de verstoorder van hun drankgenoevens. Hij denkt aan die ene avond, toen hij bij een stervende polderwerker werd geroepen. "Hij kan niet doodgaan want hij moet u wat vertellen —"

De meester was haastig naar de man toegegaan; in de houten keet lag de stervende man daar op lompen en vodden en hijgend naar adem in het door drank en roken verwoeste lichaam. "Meester, ik het 't nooit verteld, maar ik het een keer drie maats opgejut, u te vermoorden — het kon zo gemakkelijk, u kwam elke week een avond helegaar alleen van het Willemsplein naar huis en toen stonden we op een avond u op te wachten en we hadden messen in onze handen — en we konden niks doen want juist op die avond was u niet alleen, maar met z'n drieën..."

Dit is de meester nooit vergeten. Hij is altijd alleen teruggegaan na die vergaderingen — nooit heeft hij gezelschap gehad en liep alleen in het donker naar huis.

Vier mannen met messen, die hem opwachttten om hem te vermoorden en zij zagen dat hij niet alleen was, maar twee mannen bij zich had — Wat zegt de Bijbel? "God zal Zijn engelen bevelen, dat ze u beschermen!"

Zo nadert het leven van de meester het einde, maar hij mag zien, hoe zijn levensarbeid is gegroeid naar een volwaardig mensenbestaan hier op de eens barre heide.

Een groots naar Engelse stijl gebouwd kerkgebouw voor de Hervormde kerk verrijst aan de Kanaalstraat, juist daar, waar eens de polderjongens in holen onder de grond leefden — wie denkt daar nog aan als er schitterende concerten worden geven? Als er prachtige diensten worden gehouden?

De eerste trawler in de haven is gevolgd door een groot succes, men heeft nu ruim honderd trawlers in de vaart.

Men gaat gas uit Haarlem aanleggen — men heeft hier en daar reeds electra en in de mobilisatietijd worden vele huizen van electriciteit voorzien als werkverschaffing voor de gemobiliseerden.

Hotel "Willem Barendsz" wordt gesloopt; de groothedszin in IJmuiden's begin periode is niet bewaard, het wordt geen stad met allures maar wel

een aantrekkelijk, tintelende havenstad met de alles overweidigende stuwende vaart van de wijde horizon. En staande op de kop van de haven of bij de sluisen of op de grandioos mooie duintoppen voelt men zich hier steeds weer bevrijd van de kleingeestigheden die het leven de mens vaak presenteert.

De bestrating van Velseroord is eindelijk ter hand genomen; het is een plaats die nu in alle geledingen meetelt en de sporen van de ruwe polderjongens wegwist.

Een Januari is de datum, een Januari negentien-honderd-zeventien, dat de kerk in Velseroord zichzelf is geworden; geld is er niet maar wel geloof en idealisme; het enige dat IJmuiden schenkt is de gevelsteen, die eenmaal uit de oude school naar Tivoli verhuisde en nu een plaats vindt boven de ingang van het kleine kerkgebouw in Velseroord.

Nog steeds is in die jaren geel geld voor een eigen predikant, de meester en de heer Brederveld nemen alles nog waar tot eindelijk in negentien-honderd-negentien er een waarborg is dat men een predikant kan betalen en heeft men in dominee Wissink eindelijk een eigen predikant. Het is echter dominee Harmen Holtrop, die Velseroord tot een grote, sterke Kerk mag brengen.

Weinigen beseffen, hoe de meester en het gezin Brederveld in de meest zuinige omstandigheden hebben geleefd, hoe hun maaltijden bestonden uit aardappels met spek, of kormkommer en water of droge rijst uit het water gekookt. Maar ernstige ziekten hebben zij niet gekend. Zij hebben alleen maar voor elke maaltijd Gods zegen gevraagd en verkregen. Dat is genoeg.

Meester Taanman smaakt het genoeg in negentien-honderd-vijftien de school te kunnen uitbreiden met drie lokalen; er komen leerkrachten bij en met veel gereken en getob lukt ook dit. De handel en industrie werpt, zoals alle grote gebeurtenissen, haar schaduw van succes vooruit en steeds meer inwoners vestigen zich in deze veelbelovende streek.

Hoogovens — ook een Plaatwellerij begint en verovert een bestaan aan het Noordzeekanaal, dat zeer lonend is.

Tot het laatste toe schrijft de meester zijn artikelen en meditaties in de krant van de firma Nauta, dat onafgebroken elke week verschijnt in de gehele gemeente Velsen. Ook blijft hij les geven aan de Normaalschool die aan de Stationsweg staat. Vele onderwijzers en onderwijzeressen heeft de meester daar opgeleid en Mien Rasmussen, die als jong meisje haar grootouders, de koster en kosteres van Tivoli, opzocht en die elke dag "De Standaard" naar de meester bracht; ook zij wordt als onderwijzeres door de meester opgeleid en blijft haar gehele loopbaan aan de school van de meester verbonden.

Het geeft de meester moed, langzaam terug te treden bij het naderen van de ouderdom: er zijn nu vele opvolgers.

"De Staar" winkel is verdwenen, de oude heer Scheeres is overleden, maar zijn zoon Krijn Scheeres volgt de lessen op de Normaalschool tot hij ineens omzwaait naar de theologische studie en predikant wordt. Krijn Scheeres komt vaak schaken bij de familie Verhoog en hij wordt stevig geplaagd, maar zijn antwoord is onveranderlijk: "Ik volg de voetstappen van de meester, de meester van de Heide en de Meester van de hemel."

De Provincie Quebec

St. Laurent

door William Stewart

Dit is het twaalfde en laatste artikel in deze serie, samengesteld voor Canadian Scene door William Stewart. De heer Stewart, expert op het gebied van aangelegenheden betreffende Quebec, is zowel in Montreal als in Quebec als bureau chef werkzaam geweest voor de Canadian Press.

Louis St. Laurent was buiten zijn juristenpraktijk een slechts weinig bekende figuur toen hij in 1941 door Eerste Minister Mackenzie King werd verzocht toe te treden tot het Kabinet. De Tweede Wereldoorlog eiste in die tijd de onverdeelde aandacht van de regering en begon steeds zwaarder te drukken. Bovendien was de Minister van Justitie Ernest Lapointe, vertrouweling van King en invloedrijkste vertegenwoordiger van Quebec, ten

gevolge van een ernstige ziekte, overleden.

St. Laurent was toen 59 jaar, had zich een uitstekende carrière opgebouwd als advocaat in dienst van een groot bedrijf en hij voelde weinig voor de politiek. Hij beweerde dan ook daar in het geheel niet mee op de hoogte te zijn, maar stemde toe vanwege de oorlogstoestand, om de plaats van Lapointe in te nemen. De rol van Canada in de Zuidafrikaanse oorlog aan het einde van de vorige eeuw en de plaats die ze had gekozen in de Eerste Wereldoorlog, hadden de problemen tussen het Engels- en Franssprekende deel van ons land weinig goed gedaan. Eerste Minister King wilde echter, nu het er aan het begin van de oorlog voor de geallieerden zo onheilspellend uitzag, vóór alles moeilijkheden op dat gebied voorkomen. Hij had voor zijn pas gestorven — en bijzonder vooraanstaande en ervaren — collega uit Quebec de best

mogelijke plaatsvervanger nodig.

Hoewel de Eerste Minister St. Laurent niet kende, toen deze hem door zijn kabinet als een mogelijke plaatsvervanger van Lapointe werd voorgedragen, bleek de nieuweling al spoedig een uitstekende aanwinst. Hij bracht een frisse geest in het kabinet, had een heldere kijk op de dingen en wist ingewikkelde problemen snel en zakelijk op te lossen. In het Parlement nam hij kort en zakelijk deel aan de discussies. Van nature hoffelijk en bescheiden, wist hij in elke provincie door zijn gewone manier van spreken de Canadese bevolking voor zich te winnen. Hij was in het oosten van Quebec geboren uit Frans Canadese ouders van Ierse afkomst, waardoor hij vloeiend zowel Frans als Engels sprak. Wanneer hij Engels sprak kon men een licht Frans accent bespeuren en zijn Frans had

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thans in het achtste jaar met het dagelijkse programma in de Nederlandse taal.

Jan van Bruchem brengt U de "Dutch Touch" elke morgen van 10-11 uur.

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Theo Heikamp

Een winterreis naar Holland? Waarom niet!

De lage prijzen van de KLM maken het de goedkoopste tijd van het jaar om te reizen.

Herinnert u zich hoe vreedzaam Holland kan zijn in de wintermaanden? Het is de ideale tijd van het jaar om bij familie en vrienden door te brengen. De horden toeristen zijn weer vertrokken en het is nu gewoon een plezier om te winkelen, om musea te bezoeken of naar een concert te gaan.

Het beste van alles is dat de KLM het nu gemakkelijker maakt dan ooit tevoren om naar Amsterdam te gaan met laagseizoen kortingen op ons super-koopje, de Charter Klasse Tarieven. Van nu tot de Kerst en na 7 januari kunt u heel wat geld uitsparen in vergelijking met de zomertarieven.

Kijkt u maar eens op de tabel hoeveel u zich kunt besparen met de Charter Klasse Tarieven.

Het hele jaar door kunt u geld uitsparen met deze tarieven, maar het meeste in de winter. En vergeet toch niet dat dit soort reizen u de grootst mogelijke keuze van vertrek en aankomst geeft. Met een gewone chartervlucht kunt u maar **eens per week** reizen. De KLM en CP Air geven keuze uit **7 vluchten per week**.

En onze nieuwe tarieven gebaseerd op een **enkele reis** (een retoerpakket is wel vereist!) maken het u mogelijk op uw gemak de dag van vertrek en terugreis uit te kiezen binnen een periode van 7 tot 180 dagen. Chartervluchten kunnen u onmogelijk zulk een vrije en zorgeloze vakantie verschaffen.

En er zijn meer voordelen Kinderen jonger dan twee jaar gaan gratis mee, kinderen jonger dan 12 jaar krijgen of 20% korting op de Charter Klasse Tarieven of 50% korting op de normale prijzen, het ligt eraan welk tarief goedkoper voor u is.

Charter Klasse Tarieven van de KLM zijn het laagst in de wintertijd voor uw reis naar Amsterdam. Dit is uw grote kans om Holland weer eens te bezoeken. Reisbureau zal u gaarne verdere inlichtingen verstrekken en helpen met het voor boeken van uw reis.

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Vervolg van pag. 11

een enigszins Engelse uitspraak.

Een van zijn collega's op politiek gebied heeft over St. Laurent gezegd dat deze de eerste nationale leider was met een waarlijk geheel Canadese kijk op de dingen, ongeremd door historische banden op het gebied van taal, religie of ras.

Volgens staatsgeschiedkundigen zijn er in Quebec sedert de tijd van de zg. Union Government nu reeds bijna anderhalve eeuw geleden, twee tegenstrijdige filosofieën van liberalisme en nationalisme aanwezig geweest.

St. Laurent was een trouw voorstander van het federalisme en van Quebec's plaats in de Confederatie. Ondanks uitgesproken tegenstand in Quebec, schaarde hij zich aan de zijde van de regering, toen deze tijdens het latere gedeelte van de oorlog besloot tot militaire dienstplicht over te gaan.

Toen in 1939 de oorlog was uitgebroken hadden uit Quebec afkomstige ministers van het federale kabinet deelgenomen aan een verkiezingscampagne om de eerste regering van Duplessis omver te werpen, toen bleek dat deze tegen deelname van Quebec aan de Canadese oorlogshandelingen was. Later in de oorlog wist Duplessis echter weer aan het bewind te komen. Die liet uiteraard geen tijd verloren gaan in zijn pogingen om de rekening te vereffen en hij richtte hevige aanvallen op de Liberalen in Ottawa, met inbegrip van St. Laurent. Hij beweerde dat de federale regering van de oorlogstoestand gebruik had gemaakt om zeggenschap over het grootste gedeelte van de rijksinkomsten over te nemen en hij streed voor meer zeggenschap voor Quebec op belastinggebied.

St. Laurent bracht zijn politieke toekomst in gevaar met drie redevoeringen, die duidelijk gericht waren tegen de regering van Duplessis gedurende een provinciale verkiezing in 1948. Ondanks de tegenstand van St. Laurent wist Quebec een overweldigende overwinning te behalen in de provinciale verkiezingen. Hoewel verschillenden van zijn aanhangers van mening waren dat hij zijn prestige op het spel had gezet, werd hij toch enkele weken later tijdens een conventie gekozen tot opvolger van King als partijleider en eerste minister. Dus was St. Laurent nu geheel in een politieke carrière verwickeld geraakt en riep hij in 1949 zelf een verkiezing uit, waarbij hij een overweldigende overwinning behaalde met een flinke steun van Quebec.

De periode na de oorlog tijdens de regering van St. Laurent is een van de meest welvarende van ons land geweest. Het kabinet werd beschouwd als een van de sterksten die ooit aan de regering zijn geweest en ons land wist zich op internationaal gebied een financieel gezonde

en progressieve plaats van behoorlijke betekenis te verwerven. Het is St. Laurent geweest die, vanaf het tijdstip in 1946 dat King hem het ministerie van buitenlandse zaken overdroeg — een portefeuille die King altijd voor zichzelf bewaard had — Canada naar meer uitgebreide internationale betrekkingen heeft geleid. Hoewel Quebec, traditiegetrouw, verplichtingen tegenover het buitenland had tegengestaan, werd Canada betrokken bij buitenlandse vredesonderhandelingen ten behoeve van de Verenigde Naties, o.a. de oorlog in Korea. St. Laurent wist rustig initiatief te nemen zonder daarbij de gemoederen in het land in beroering te brengen. Hij is een van de grondleggers van het Nato verbond geweest en slaagde er in Lester Pearson over te halen zijn rijksbetrekking op te geven en zich op actief politiek terrein te begeven, een stap waartoe

King hem niet had kunnen be-
wegen.

Tijdens de eerste regerings-
termijn van St. Laurent heeft
Newfoundland, dat in 1864
reeds had deelgenomen aan de
besprekingen die tot de
Confederatie leidden, eindelijk
de onderhandelingen beëin-
digd en is het officieel een
Canadese provincie geworden.
Ook is het St. Laurent geweest
die met de V.S. een overeen-
komst gesloten heeft over de
totstandkoming van de St.
Lawrence Seaway. Er zijn
tijdens zijn beleid verbeterin-
gen aangebracht in de voor-
ziening van ouderdomspen-
sioen en in de ziektever-
zekering en hij heeft er ook voor
gezorgd dat het Supreme Court
of Canada de bevoegdheid
kreeg als opperste gerechtshof
op te treden, in tegenstelling
tot het systeem dat tot die tijd
gold, waarbij het British Privy
Council voor zulke zaken in de
arm genomen moest worden.
Hij meende dat ons land

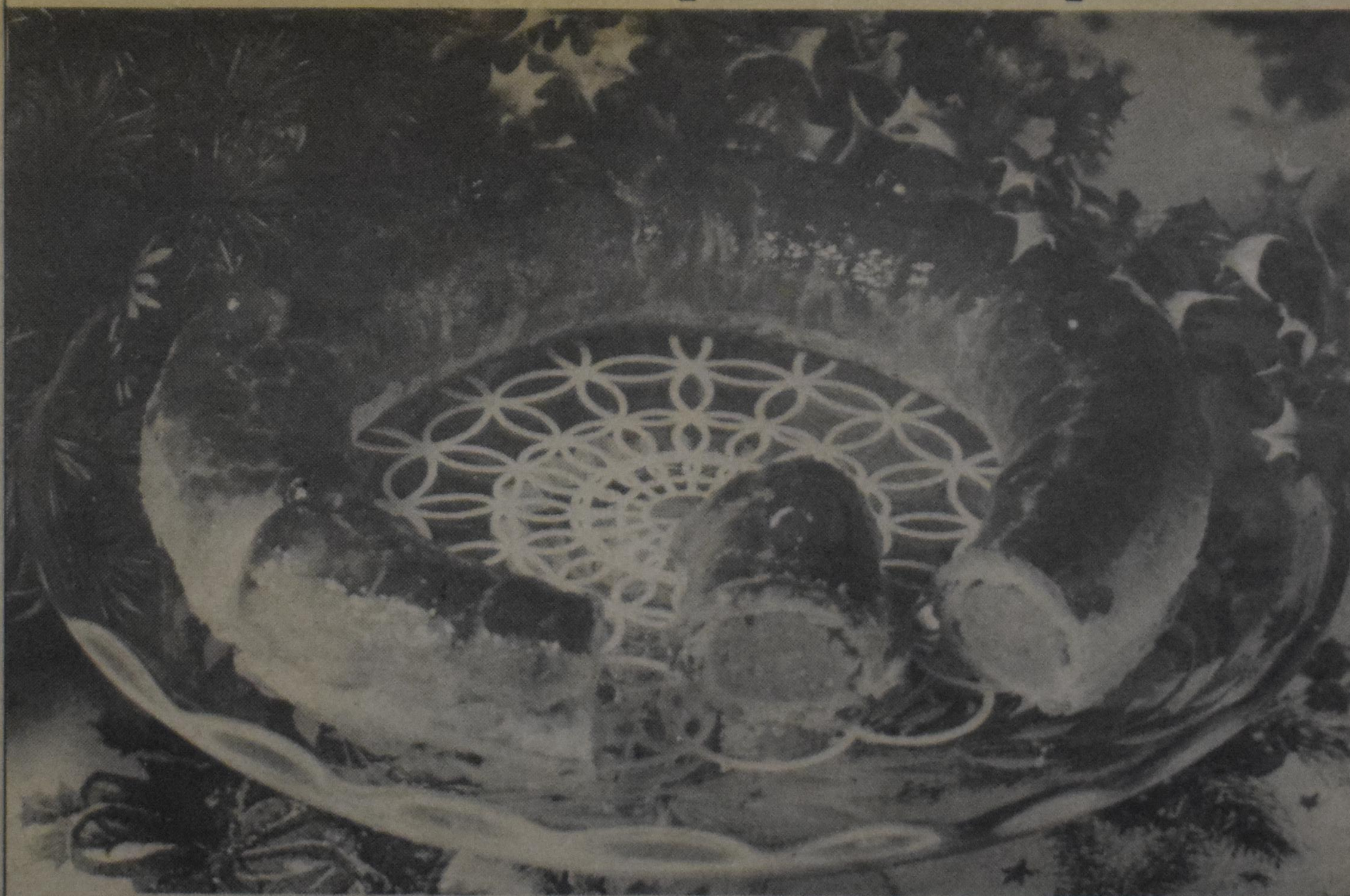
volwassen genoeg was om
dergelijke zaken zelf op te
knappen.

St. Laurent was 66 jaar toen
hij Eerst Minister werd en
hoewel hij in goede gezondheid
verkeerde vermoeden zijn
verantwoordelijkheden en een
zesweekse staatsreis in 1954
hem erg. Het aanvankelijke
succes van zijn regering en het
feit dat zijn partij sinds 1935
zonder veel moeite aan de
regering was geweest leidden
er toe dat de regering het
wellicht wat te gemakkelijk
ging nemen. De regering
kwam in die tijd met een
overigens goed bruikbaar
voorstel om een gas pijplijn
aan te leggen van Alberta naar
oostelijk Canada, met een
aftakking naar de Verenigde
Staten, waarbij het parlement
werd gevraagd dit voorstel in
grote haast goed te keuren.
Hierover raakten zowel
Parlement als het volk erg
opgewonden. Bovendien
onstond er nogal wat

verwarring — hoewel hij later
wel bleek verstandig
gehandeld te hebben — toen
hij in 1956 scherpe critiek
uitoefende aan het adres van
Engeland en Frankrijk nadat
deze landen zich tegen Egypte
hadden gekeerd toen dit het
Suez Kanaal nationaliseerde.

St. Laurent leidde ook in
1957 zijn partij in de verkiezing,
maar John Diefenbaker en de
Progressive Conservatives
hadden het initiatief ge-
nomen en vormden een
minderheidsregering. St.
Laurent trok zich terug en in
1958 leidde Pearson de
verkiezingscampagne voor de
Liberalen. Diefenbaker won
echter met een ongekende
meerderheid van zetels. De
vroegere Eerste Minister
keerde terug naar zijn
advocatenpraktijk en ver-
dween vrijwel uit het oog van het
publiek. Hij wordt echter nog
steeds beschouwd als een van
de meest effectieve leiders in
onze geschiedenis.

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Cont'd from page 8

givenness so that they may not be tempted to seek acceptance in the "gay world." This makes it imperative that members of the church accept such persons with compassion and understanding and genuine Christian love.

We should realize the existence of this condition with its limitations, become better informed, and not condemn. The gospel's freeing message of forgiveness and acceptance should be stressed. We should also make full use of the abilities of such persons inside the church and outside, allowing them a full range of rights and privileges in their public life.

It is wrong to discriminate in such areas as public activities, employment, or housing, by means of legislation or otherwise, against persons with homosexual orientation. In fact, in many areas of life, we should not even discriminate on the basis of the type of lifestyle homosexuals may choose to live, if we would not discriminate against heterosexual persons with a questionable lifestyle, in similar circumstances.

Let us all try to understand those who are different from others. Pray for those who have special burdens, and for ourselves that we may have tolerance, Christian love, compassion and moderation. Practice justice towards minorities and those that are disadvantaged.

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Quakers want Peace Tax Fund

VICTORIA (CCP) — Members of the Society of Friends (Quakers) have launched a campaign to establish a Peace Tax Fund which would permit individuals opposed to paying taxes in support of the military to make equivalent contributions to support "peace-

related activities." They contend that, just as a person may decline military service on the basis of conscientious objection, he should have the right to withhold that portion of his taxes that is intended for armaments.

"Freedom of conscience is implicit in the Canadian way of life," their statement says, "and with the basis of conscientious objector status granted in two world wars. It was expressly guaranteed in the Canadian Bill of Rights (1958) and is included in the proposed Charter of Rights and Freedoms (1978)."

They propose that the Peace Tax Fund received money to be distributed for peaceful activities. The Quakers are calling upon interested people to write to their members of parliament to secure passage of such legislation.

Un-Christian influences in advertising described

SASKATOON (CCP) — A newsletter outlining the powerful and unchristian influence of advertising has been recently published by the Institute for Saskatchewan Studies and the Saskatchewan Conference of the United Church. The 12-page tabloid size newsletter, with the title, *Advertising Be Aware!* is based on a seminar sponsored by the Institute earlier in the year.

The newsletter notes high increase of expenditures for advertising in the past four years and the pervasive effect advertising has on children. "Advertising teaches children more about the money than school does," says Bob Regnier, seminar lecturer. It teaches consumer attitudes: the need to spend, the beauties of credit and how credit cards can give dominion over the creatures of the earth.

"Ads directed to adults," says Regnier, "teach consumption patterns and sex roles, the importance of glamour, how to be impulsive buyers, how to respond to stimuli emotionally, not rationally."

The report complains the church is married to the advertising wing of corporate capitalism in Canada. *Advertising Be Aware!* points out five biblical insights which expose the present ideological assumptions underlying the increase of advertising and tax concessions given to the advertising industry in Canada. The insights are: the meaning of grace; the implications of Christian stewardship; the nature of temptation; the nature of Canaanite religion and the vision of enough or Shalom.

According to the vision of Shalom, presented to the Rev. Ronald C. Clark, chairperson of the Church in Society Committee of the Saskatchewan Conference of the United Church, society should be

based on an ideal of moderation and especially wholeness and harmony of people with people, and people with nature.

Gardens in the north

WINNIPEG (CCP) — When Bernie Baergen, a Mennonite Central Committee volunteer, returned to Winnipeg from Sachigo Lake earlier this year, his assignment as gardener with the native people in northern Ontario was over.

"The gardens look pretty good," he said. Potatoes are particularly important to the native people, and they do well in the northern climates. In part this is due to the long daylight hours in spring and early summer, when daylight extends almost to 11 p.m. and dawn comes again as early as 3 a.m. Sachigo Lake, a community of about 300 people, is near the Manitoba-Ontario border. About half the community is involved in gardening, which is growing in importance. Hunting is more a winter activity, and the produce from the gardens serves as an excellent supplement to their diets.

Het is nu weer tijd voor

Kerst Groeten

aan familie en vrienden.

Calvinist Contact's jaarlijkse Kerstnummer zal 7 december gepubliceerd worden, om de posterijen de kans te geven het voor de Kerst te bezorgen.

Stuur vandaag uw Kerstgroeten met \$6.00 naar Calvinist Contact.

De tijdslimiet voor advertenties in het Kerstnummer is 26 november, 1979.

Shalom Manor, Grimsby, Ont.

Het rusthuis van de Christian Reformed Church in Classis Hamilton, heeft nog enkele kamers open voor echtparen of alleenstaanden. Wilt U meer weten?

Ons adres is: Shalom Manor, 112 Bartlett Ave., Grimsby, Ont. L3M 4N5. Phone: 416-945-9631.

Linguaphone maakt het leren van Engels gemakkelijker

Luister maar

Engels leren is gemakkelijker met de Linguaphone Home Study Course. Alles wat u moet doen is luisteren naar eerder opgenomen alledag conversaties.

Linguaphone Home Study Courses zijn ontworpen als een uitstekende bron van verbetering voor studenten en volwassenen die moeilijkheden hebben met het leren van Engels. Want met Linguaphone kunt u studeren in uw eigen tempo, in uw eigen huis. Er zijn absoluut geen klassen waar u aanwezig moet zijn waar u zich niet thuis voelt, en u hoeft geen lange werkstukken in te leveren. U kunt net zo vlug of langzaam studeren als u zelf wilt.

Profiteer van de meer dan 50 jaar ervaring van Linguaphone in het lesgeven in talen.

Voor meer bijzonderheden en een gratis Linguaphone Home Study pakket dat een Engelse proefles bevat, kunt u onderstaande coupon aan ons terugsturen.

U zult spoedig ontdekken dat u engels kunt leren alleen door er naar te luisteren.

En wat is gemakkelijker?

Linguaphone de taalmeesters

THE LINGUAPHONE INSTITUTE OF CANADA INC.,
Box 416, Postal Station "Z" Toronto, Ontario M5N 1A0

8490

Please send me the FREE Linguaphone demonstration recording and illustrated brochure.

NAME _____ AGE _____

ADDRESS _____ APT. NO. _____

CITY _____ PROV. _____ CODE _____

OCCUPATION _____ PHONE _____

I would like to be able to speak: ☐ English ☐ Italian ☐ French ☐ Spanish ☐ German ☐ Other _____

Classified Advertising

CLASSIFIED RATES

Births	\$8.00
Marriages & Engagements	10.00
Anniversaries	12.00
Obituaries	11.00
Notes of Thanks	8.00

All other one-column classified advertisements: \$4.20 per column inch with a minimum of \$6.30. For letter under box number, \$2.00 extra.

NEW FAMILY RATES

Effective December 1, 1979 the cost of all family advertisements will be increased by \$2.00.

The new rates are shown on the left. Payment when you send in your family announcements would be appreciated. Our regular classified rate of \$4.20 per column inch with a minimum of \$6.30 remains unchanged.

Calvinist Contact

99 NIAGARA STREET, ST. CATHARINES, ONT. L2R 4L3, (416) 682-6111

THANKS

DORNBUSH: Mrs. Dornbush and I wish to thank all of you who remembered us with cards, letters and best wishes for our 50th Wedding Anniversary. Shortly after this happy occasion, I had a 5-week hospital stay with major surgery, but am now recuperating. We thank our Lord for sparing us, and for the many years he has given us to be together, and to be used in his service. We hope and pray for his continued blessing.

Rev. and Mrs. Menzo Dornbush.

ROFFEL: We wish to thank everyone for the prayers and Christian sympathy extended to our family with the loss of our son Alfred. Harry and Betty Roffel.

4 Prince St., Glen-William, Halton Hills, Ont. L7G 2X2.

SYRIERS: We want to thank all the people who helped us and our neighbours so beautifully in the cleaning up after the disastrous tornado hit our homes in Woodstock.

Peter J. Syriers and family and neighbours.

R.R. #4, Woodstock, Ont.

TIGCHELAAR: We would like to take this opportunity to thank our children, relatives, and many friends for making our 40th Wedding Anniversary such a happy one. For the many cards, flowers and gifts. We thank our heavenly Father above all, for giving us these many years, and all the blessings we have received, and pray that he may continue to be with us, and keep us in his loving care.

George and Betty.

R.R. #3, Campbellville, Ont.

BIRTHS

RUTGERS: Brian and Dorothy (nee Zuidersma) thank God for their precious gift, a daughter who we named **AMY CHRISTINE**, on October 23, 1979. Second grandchild for Mr. and Mrs. H. Zuidersma, first grandchild for Mr. and Mrs. W. Rutgers. Second great-grandchild for Mrs. D. Rozema and second great-grandchild for Mr. A. Kruitbosch.

RUCZAY: With gratitude to God for this wonderful blessing, Dave and Janet (nee Spek) happily announce the arrival of their first child, a daughter whom they have named **KRISTINE TONI**. Born on November 5, 1979, weighing 7 lbs. First grandchild for proud grandparents Mr. and Mrs. Ype Spek and fourth grandchild for proud Mr. and Mrs. Anthony Ruczay all of Wellandport, Ontario.

Share your family news with others. Place an ad in C.C. classified!

ANNIVERSARIES

1954 With deep gratitude to the Lord, we wish to share with you that on November 28, we hope to celebrate the 25th Anniversary-in-the-Ministry of our dear husband and father.

REV. JAN EDDO FRANS DRESSELHUIS (JEF)

The text at his installation in Lobith, the Netherlands, was Col. 3: 16a: "Christ's message in all its richness must live in your hearts." Mrs. Mina J. Dresselhuys Jolinka

Christianne Gwendolyn Jeffrey

7449 Kerr Street, Vancouver, B.C. V5S 3E3.

We are pleased to announce the 25th Anniversary of our loving parents,

SIEGER and LENA KLOOSTRA

1954 November 12

"Lift up the light of thy countenance upon us, O Lord" (Psalm 4:6c)!

Wally, Margaret & Ryan Kloostra — Smithers, B.C.

Rick & Carol Kloostra — Chatham, Ont.

Stan, Elsie & Melanie Neerhof — Owen Sound, Ont.

John Kloostra — Chatham, Ont.

The open house will be held at the First Chr. Ref. Church in Chatham, Ont., from 3 o'clock to 5 o'clock.

Mr. and Mrs. Sieger Kloostra, 71 Alexandra Ave., Chatham, Ont.

With joy and thankfulness to God, we hope to celebrate, on November 20, 1979, D.V., the 55th Wedding Anniversary of our parents,

ALBERT and REINA KUIPERS (nee Kuiper)

It is our prayer that God will continue to keep them in his care and bless them in future years.

With love from their children:

John & Nell Kuipers — Port Perry, Ont.

Diny & Gerardus Kuitert — Kingston, Ont.

Henk & Annie Kuipers — Fort Langley, B.C.

Jans Kuipers — Wellington, Ont.

Geert & Anne Kuipers — Bloomfield, Ont.

27 grandchildren

10 great-grandchildren

Open house at the home of Geert Kuipers, R.R. #2, Bloomfield, November 20, 1979 at 2:00 - 4:00 p.m. and 7:00 - 9:00 p.m. Best wishes only.

Home address: R.R. #1, Wellington, Ont.

"This is our God, our God... he will be our guide forever" (Psalm 48:14).

And so he has been faithfully to our parents,

REV. and MRS. A. VANDEN ENDE for 25 years. Alleluia!

Thanks to God for dad's 25 years in the ministry.

Tony — Fredericton, N.B.

Jack & Cheryl — Grand Rapids, Mich.

Arja & Gerry — Keswick, N.B.

Henk & Janet (eng.) — Windsor, Ont.

John — Strathroy, Ont.

Tim — Strathroy, Ont.

November 10, 1979.

425 Westmount St., Strathroy, Ont.

ANNIVERSARIES

Soli Deo Gloria

We, the congregation of the Westmount Chr. Ref. Church of Strathroy, Ont., hope to celebrate this month with their pastor,

REV. and MRS. ANTHONIE VANDEN ENDE

and their family, the fact they were 25 years united in marriage. Also his 25th Anniversary as a minister of the Word.

Open house: Thursday, November 22, 8 p.m. in the church basement.

At home, Saturday, November 24, 2 - 5 p.m. at 425 Westmount St., Strathroy.

For the Consistory:

J. Tamming, vice pres.

F. Abma, clerk

1939 **1979**

Meppel, Holl. Burlington, Ont.

On November 22, 1979, the Lord willing, we hope to celebrate with our parents and grandparents,

GERRIT and WUBBIGJE VANDER MEULEN (nee Stoter)

their 40th Wedding Anniversary. We wish them the Lord's blessing in the years to come.

With love, their children and grandchildren:

Paul & Gertie Vander Wal; Garrett, John, Scott — Beamsville

Al & Sandra Vander Meulen; Wendy, Jamie, Gary, Jodi — Burlington

Hank & Ann Vander Meulen; Stephen, Michael — Burlington

Diane Vander Meulen & John Bentz — Burlington

Ron Vander Meulen — Burlington

Open house to be held at the home of their son: 4047 Bartlett Crt., Burlington, from 7 - 9 p.m. Best wishes only.

2022 Prospect St., Apt. 602, Burlington, Ont.

MARRIAGES

FARENHORST-SPOELSTRA: With much pleasure and thankfulness to God who brought them together, Mrs. Dick Farenhorst, Hamilton, Ont., and Mr. and Mrs. Peter Spoelstra, Hamilton, Ont., announce the wedding of their children, **HENDRIKA and PETER CALVIN**. The wedding ceremony will take place, D.V., on Saturday, November 24, 1979, at 2 o'clock in the First Chr. Ref. Church, Charlton and Hess St. The Rev. B. Nederlof officiating.

Future address: Mohawk Rd., W790. Apt. 1203. L9C 6C6.

VANDOORN-MEYER: Mrs. John VanDoorn and Mr. and Mrs. Aan Meyer of Caledonia, Ont., are happy to announce the forthcoming marriage of their children, **ROSEMARY and GARY**. The wedding will take place, the Lord willing, on Saturday, November 17, 1979 at 11:00 a.m. in the Maranatha Chr. Ref. Church, York, Ont. Rev. Philip Stel officiating.

Future address: R.R. #5, Cayuga, Ont.

Newlyweds whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

OBITUARIES

On October 19 God in his wisdom called home our beloved brother-in-law,

BOB BRANDSMA

at the age of almost 66.

May God comfort our sister Tena and her family and give them strength in days ahead.

Psalter Hymnal Number 175.

Pete & Tine Prins

Dick & Miranda Prins

Ott & Gertie Bajema

Henk & Mary Vos

nieces and nephews

OBITUARIES

On Sunday, October 14, 1979, our heavenly Father took unto himself our nephew,

JAN DEWEERD

at the age of 52.

His aunts and uncle:

Mrs. L. Drost

Mrs. H. De Weerd

Mr. & Mrs. J. De Weerd

"Veilig in Jezus armen"

Met grote droefheid geven wij u kennis dat van ons is heengegaan onze lieve en zorgzame moeder en oma,

MAARTJE CORNELIA DORST

Weduwe van Johannes Jacobus Rhijnsburger. Op de leeftijd van 85 jaar.

J.C. Rhijnsburger & C.E. Rhijnsburger (Groeneveld) — Sassenheim, Ned.

C.J. Rhijnsburger & L. Rhijnsburger (Kuntz); en kleinkinderen — Toronto, Ont.

Sassenheim, 14 Oktober 1979.

De rouwdienst werd gehouden op woensdag 17 oktober in Huize "de Schutse" waarna de bijzetting in het familiegraf heeft plaats gehad op de begraafplaats van de Ned. Herv. Kerk te Sassenheim, Nederland.

Suddenly on Sunday, November 4, 1979, the Lord took unto himself, through a tragic accident, our dear granddaughter, niece and cousin,

MARY ANN MIEDEMA

in her 19th year.

We pray that the Lord will comfort her parents, brothers and sisters in their sorrow.

Mrs. Antje Miedema — Thunder Bay, Ont.

Jack & Bettie Miedema — Thunder Bay, Ont.

Jetske Terpstra — Thunder Bay, Ont.

Joop & Rinnie Miedema — Baarn, The Netherlands

Rita & John Riebot — Dunnville, Ont.

Rennie & Joe Van den Broeke — Thunder Bay, Ont.

and all her cousins.

"Jesus said to her: 'I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die'" (John 11:25 and 26b).

JENNENIEBOER

of Nobelford, Alberta died October 16, 1979 at 70 years of age. Predeceased by his first wife Minnie in 1972, and two brothers, John in 1946 and Bill in January, 1979. Survived by his beloved wife Hilda, two sons and their wives, Bill & Pearl Nieboer — Nobelford

John & Margret Nieboer — Toronto

Three daughters and two sons-in-law.

Dorethy & Doug Noble — Maple Ridge, B.C.

Ellie & Michael Clarke — Leicester, England

Ruth Nieboer — Toronto

four grandsons, two granddaughters

Three brothers and one sister.

A private family interment was held in Archmount Memorial Gardens, followed by a memorial service in the Nobelford, Chr. Ref. Church with Rev. K. Verhulst officiating.

Please donate to the Canadian Cancer Society.

OBITUARIES

The Lord took home in his time our dear friend,

BERT SEINEN

at the age of 84.

Beloved husband of Mina Seinen (Withaar).

May the Lord give strength to Mina and the family.

We will miss him as a real friend.

Bill & Elly Reitsma.

Houston, B.C.

October 31, 1979.

On November 7, 1979, the Lord took home, through an accident, our dear son-in-law, brother-in-law and uncle,

TOM BROUWER

of Truro, N.S.

Survived by his wife, Mrs. Eleanor Brouwer and 7 children.

Pre-deceased by his first wife Margaret Brouwer (nee Van der Kooy).

We will never forget his personal testimony shortly before his death.

Mrs. G. Van der Kooy.

Brothers and sisters-in-law, nieces and nephews — all of Ontario.

REAL ESTATE

10,000 cage layers, basic quota; 10 acres good garden soil. Excellent 3 bedroom home, finished rec room. Barn is also in excellent condition with stair-step cages. Egg grading station with large storage. Fully equipped. The combined business showing great returns with more potential.

This outstanding property is priced to sell, as owner has purchased another farm. Good financing to responsible purchaser. Situated 12 miles from Hamilton.

21,000 cage layers, basic quota. Very good home. Barns in excellent condition. A going concern.

Broiler breeders and pullets. 40 acres land. Very good brick bungalow. 24,000 sq. ft. brooder space. Good financing. 15 miles from St. Catharines.

For more details call:

ROOKE REAL ESTATE LTD.

Realtor

220 Broad St., E.

Dunnville, Ont.

416-774-7624

and ask for Keith Miller

774-4077 (evgs.)

Turkey broilers, 415,000 lbs. basic quota; 50 acres choice garden land; 3 bedroom brick ranch home with inground swimming pool. Tractor and implements included. Be sure to call on this one. The price is right! 12 miles from Brantford.

45,000 chicken broiler, basic quota. Small acreage, attractive 3 bedroom home. Vendor will hold mortgage at reasonable rate.

For more details call:

ROOKE REAL ESTATE LTD.

Realtor

220 Broad St., E.

Dunnville, Ont.

416-774-7624

and ask for Gord Gray

(res.) 519-822-4438

BLOCK BROS. REALTY LTD.

Abbotsford, B.C.

For sale: going concern, 100 sow (possible 125) hog farm, located in beautiful fertile Fraser Valley, under Abbotsford.

4 new insulated barns. Large 4 bedroom family home. Very profitable family type operation. 5 acre property.

For more detailed information, phone or write:

Jess VanderVeen, Ph.: 859-7784 or John Dykstra, Ph.: 853-5354.

Office: 853-6411.

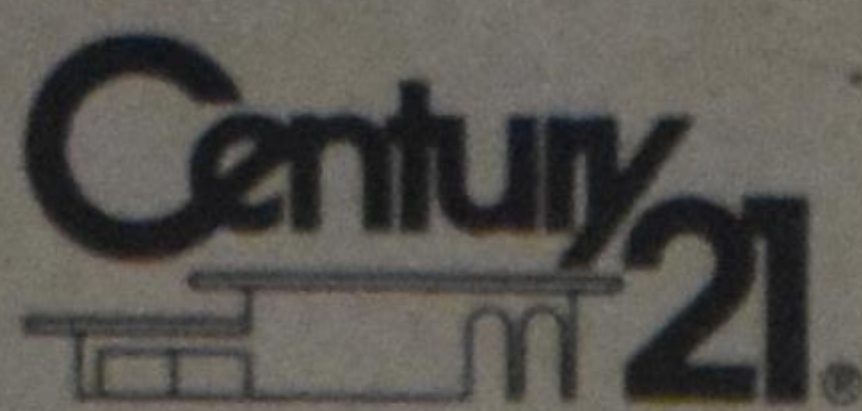
Address: (office), 32641 S. Fraser Way, Abbotsford, B.C. V2T 1X9.

Classified Advertising

REAL ESTATE

REAL ESTATE

London, Ontario



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member broker

Stan Vandergoot
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Details available for serious purchasers only, by contacting owner in writing or phone: (bus.) 382-9042 or (res.) 479-6841.

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REAL ESTATE LTD.
140 CENTENNIAL PARKWAY N.
STONE CREEK, ONTARIO
Andy Algersma, Representative.
Call 560-3111 or 957-7404

DAIRY. A well kept going concern: over 200 acres, 4 silos, large new drive shed, milking approx. 70 Reg. Holsteins on R.O.P. plus young cattle and calves and a full line of like new equipment. Excellent 6 bedroom, 2 storey house. South-east of Cayuga.

150 ACRES DAIRY: 40 milk cows, approx. 23 head of young cattle, pipeline milking, bunk feeder, 3 silos plus a good line of equipment. Plus a well kept modern 4 bedroom home near Beamsville.

IMPORTED FOODS AND MEATS. Excellent Mall location. All equipment in new condition. Good turnover. Owner wishes to retire. Asking \$45,000.

24 ACRE HOBBY FARM located on paved road, frame 4 bedroom home, bank barn. Call today to view this much desired piece of property.

MOBILE FEED MILL. 1969 International truck complete with Daffin Mixmill, rebuilt in 1978. Plus 1 ton Ford van, molasses tank, spare parts for Mixmill. Gross sales \$150,000. Easy terms.

8 ACRE FARM presently used as horse farm with good house and barn and flood-lit paddock soil. Also suitable for market gardening. Excellent location for vegetable sales outlet on busy Highway #3. For further information on the above listing call:

WM. E. Hajdu Real Estate Ltd.
at 1-519-863-3539 or
1-519-863-3644 or
evenings Simon Erkels at
1-519-863-5418.

DAIRY FARM

160 acres of clay and gravel soil; 500 ft. water frontage; 10 acres of apple orchard. Large house, 2 barns, 2 silos, milk house and other buildings. 60 head of cattle. Machinery, milk quota 350,000 lbs. Asking price \$325,000. Apply:

GERALD VINCENT, Realtor
6 Gladstone Ave.
Picton, Ont. K0K 2T0
Phone: (613) 476-5897.

47 ACRES

On main paved road less than 1 mile from Smithville. Extra attractive farm. 40 acres tillable with some bush. Home recently insulated with large rooms and in good condition. Large barn. \$89,900.

SAVE \$4,321.86!

This 10 1/2 % mortgage will save you that amount in 3 years on this brick ranch in Smithville, priced at \$52,900. Panelled rec room, 4th bedroom or den and 3 piece bathroom in lower level. Situated close to schools, churches and all conveniences. Immediate possession.

For more information on the above properties call:

HARRY GABER at

F.M. FAREWELL REALTY LIMITED,

945-9208 or evenings 957-7474.

TOAST YOUR TOES

In front of the beautiful stone fireplace of this immaculate brick and aluminum frame ranch situated in a country atmosphere with great Q.E.W. access. Central air, cedar deck off dining room, double paved driveway, and many more extras. The lot is 170 x 260, and there could be an extra lot by 1983.

Call: **JERRY HIEMSTRA at**

F.M. FAREWELL REALTY LIMITED

945-9208 or evenings 957-7474.

Modern egg farm near Blyth. Basic quota 18,240 (more quota available). 100 acres of choice, well drained land. Older barn will accommodate 600 feeder hogs. Large 2 storey brick home. Close to town.

We have for sale, a good selection of dairy and hog operations.

For more details call:

Peter Damsma

R.R. #5, Clinton

Ph. 519-482-9849

MAURICE GARDENER
REAL ESTATE LIMITED

190 acres, Arthur District, on paved road, 150 acres workable, balance in pasture and mixed bush. Ever flowing stream through property, well drained and good producer. Barn presently housing 300 hogs with room for 500. Easily converted to handle 200 head of cattle. Priced at \$296,000.

Contact our Arthur office:

519-848-2821;

evenings call **AL JAKEMAN,**
519-323-2382.

WILFRED McINTEE & CO.
LIMITED, Realtor.

HELP WANTED

The Fruitland Christian Choir Society is in need of an enthusiastic

CHOIR DIRECTOR

to direct a group of twenty-five members. We need a director preferably before January, 1980 or shortly thereafter.

Please send inquiries to:

Shirley Gallant,

P.O. Box 21, Campden, Ont. L0R 1G0, or
by telephone (416) 563-8057 after 6:00 p.m.

Experienced lay-out fabricators, must be able to do lay-out work and blue-print reading.

Contact:

Does's Iron Works Ltd.

R.R. #5, Belleville, Ont. K8N 4Z5

Phone: 1-613-962-9131,

or after hours 613-962-1297.

Wanted: a hired hand for dairy farm. Married couple preferred. New house provided. Wages to be negotiated. Please call collect to (403) 674-4269 or write: J. Strydhorst, Box 88, Neerlandia, Alberta T0G 1R0.

Required immediately 2 licenced mechanics. Preferably with truck experience.

Call or apply at:

Central Automotive Service

Owned and operated by:

SLATEGRAAF LTD.,

2401 Eagle St.,

Cambridge, Ont. N3H 3P0

Phone: (519) 653-7161.

Young person needed on dairy farm. Should have references. good wages and working conditions.

Phone: (416) 648-1449,

or write: **C. Van Baren,**

R.R.#2, Lynden, Ont. L0R 1T0.

Secretaresse gevraagd voor Real Estate en Development Co. in Oakville, Ont.

Vereisten: volledig zelfstandig, typen, steno, correspondentie. Goede telefoon-stem en filing. Bekendheid in Real Estate en kennis van de Nederlandse taal strekt tot aanbeveling.

Aangeboden een full-time job in een klein kantoor met goede vooruitzichten.

Gelieve te telefoneren (416) 844-8933. Vraag s.v.p. naar Mr. J. ten Thye.

Reliable babysitter needed for newborn; 3 afternoons per week. West-central location of St. Catharines. Please call: 682-2157.

SALESHELP

Floral route salesperson, experience not essential, must have good driving record and pleasant personality. Call: 562-7321.

PERSONAL

Truck driver in early 30s is looking for a young woman under 30 years of age. Live in, preferably with children. Write to: Box #4467, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Professional gentleman, in late-twenties, would like to meet outgoing, Christian lady who enjoys travel, music, etc. Please enclose a picture with your reply and send to: Box #4462, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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over 40 new and used, rebuilt Grands, Uprights, apt. size Staffed by piano technicians. Daily till 9 p.m.

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145 Highway #5 W.,
Waterdown, Ont.
L3R 3A1
416-689-6833

PULPIT SUPPLY

Brighton: requests ministers to lead them in worship during the fall months. If available, please contact Mr. Henry Huizinga, R.R. #3, Colborne, Ont. K0K 1S0; (416-355-3124).

TEACHERS NEEDED

Hamilton - Calvin: Teacher needed for single grade 3 by January 3, 1980. Present staffer leaving to establish a family. Applicants are invited to contact,

Mr. W. H. Hultink, Principal
547 West Fifth Street,
Hamilton, Ontario L9C 3P7
(416) 388-2645.

Kitchener - Waterloo: Woodland Christian Highschool, serving Kitchener, Waterloo and district, invites teaching applications in all areas for the 79/80 school year. Send resume and letter of application to:

W.C.H.S.
Breslau, Ont. N0B 1M0.

DUNDAS: Calvin Christian School will need a teacher for grade 3, beginning approximately mid January, 1980. Please send letters of inquires and/or applications to:

Gary Glasbergen, principal
Calvin Christian School
R.R. #2, Dundas, Ont. L9H 5E2.
Phone: (416) 627-1411 (school)
or (416) 689-6259 (home).

The Women's Guild of the Hamilton District Christian Highschool is hosting a Fund Raising Dinner

(with entertainment)

for Saturday evening,

December 1, 1979,
at 6:30 p.m.,

in the Highschool auditorium.

Come and join us!

Tickets available at the H.D.C.H. office till
NOVEMBER 26.
28 Athens Street, Hamilton, Ont.
Phone 389-3119.

Another School Organization

There is now another organization of Christian schools in Canada. It is called the Confederation of Canadian Christian Schools (CCCS). The office of this group is located on Sheppard Avenue in Willowdale. Some of you will recognize this as the address of People's Church. The bottom of the letter, inviting teachers to their first convention, says "A Ministry of the Association of Christian Schools International (ACSI) with "international headquarters" at the La Habra, California. The Canadian director of CCCS is D.L. Edmunson, superintendent of the People's Christian Schools. Judging from all this, it's not hard to see what religious direction this groups is going in.

They invited all Ontario Alliance of Christian Schools (OACS) — apparently they have a copy of the CSI Directory — to attend their first teachers' convention in People's Church. Unfortunately they picked October 25 and 26 for this event. So all teachers in OACS Christian Schools were in Hamilton at the 18th annual OCTA convention. The letter of invitation did not specify who all was invited, but it looked as though they were expecting about 300 people from 5 provinces. The topics of the speeches were matters such as "How to start a Christian School." They closed with an item called the "Challenge

Assembly." The three groups expected to attend according to the classification of workshops were Administrators, Board Members and Pastors.

OAAIS annual meeting

The annual meeting of the Ontario Association of Alternative and Independent Schools was held on October 15 and 16 at the Toronto Waldorf School. The main speaker was Dr. G. Podreberec, assistant deputy minister of education for Ontario. He had a very pleasant and extended way of saying several things:

- We know who you are.
- We know what you want.
- We are pleased with your cooperative spirit and will try to eliminate a lot of irritating details for your schools.
- But you are not getting any money.

The rest of the meeting dealt with workshops on fundraising, school evaluation and mobilizing public opinion.

Christian Counselling services offered in South-west Ontario

by Gary Bomhof

Rev. Bomhof is minister at Mount Brydges (Ont.) Christian Reformed Church.

The Christian Counseling Clinic of Southwestern Ontario, located in London, Ont., is now well into its third year of operation. Organized, supervised and mainly funded by the Christian Reformed Classis Chatham diocese, the clinic is of service to people who need help in daily living. That this clinic is serving as a valuable contribution to our community is demonstrated by the many people who come to seek counseling for personal, marital and/or family problems.

The idea for such a clinic began as deacons shared concerns about needs in their various congregations; needs not only of a material nature but also of the emotional variety. Often pastors felt incompetent and/or constricted by time to thoroughly work through problems with their parishoners. Upon investigation it was discovered that there were few trained Christian counselors never mind whether or not of a reformed persuasion, to whom people could be referred.

Into this vacuum stepped the Classis Chatham Diaconal Conference. A study committee revealed the feasibility of entering into this venture. A board of directors was appointed including representatives from the diaconal board, Pine Rest Christian Hospital, Salem Christian Mental Health Association, the legal community, the medical community and Classis Huron which is also supporting the clinic.

In April, 1977 the clinic began its ministry to the public

with Rev. Peter VanKatwijk serving as first counselor. After a busy week in Kitchener, Rev. VanKatwijk would commute to London on Fridays to man the clinic. It was soon discovered that one day per week was hardly adequate for the number of persons seeking guidance. On various occasions Dr. Remkes Kooistra ably gave his assistance to the cause. Since Rev. VanKatwijk could only serve for one year, the Christian Counseling Services had been very fortunate to enter into a working relationship with Salem. First, Dr. Donald Moncrieff would commute to London one day every week; recently Mr. Mark Hines has been making the weekly trip from Toronto. We are very grateful that the Holy Spirit continues to gift men and women to be able to serve in this capacity.

The clinic continues to be well appreciated as shown by the many referrals made to it. At the present time there is pressure to expand this service to include satellite clinics in the Chatham and Sarnia areas. Various possibilities are now being investigated.

We continue to express our gratitude to God for enabling us to touch so many lives. Above all we thank God for his Son, in whose name personal, marital and familial wholeness and shalom is now possible. Anyone desiring more information about these services can contact: Christian Counseling Services, Box 4715, Station C, London, Ont., N5W 5L7, ph. (519) 455-7610.

The UFW president immediately called off the boycott against United Brands head lettuce and Chiquita Bananas. United Brands is Sun-Harvest's parent company. Chavez then announced that the strike would focus on a boycott of non-union lettuce produced by Bruce Church, Incorporated, and marketed under Red Coach label. Bruce Church is the second largest of 11 lettuce growers struck by the U.F.S.

Charistmatic school

VANCOUVER (CCP) — Arrangements for sale of the former Vancouver Bible College property in Surrey to Pacific Bible Institute for \$1 million are virtually complete.

The Baptist General Conference-owned school was closed last year after denominational officials determined there were economic and logistic difficulties in maintaining it. The \$1 million dollar sale will clear the school's \$700,000 indebtedness, most of which was secured by the Conference. Sales price is likely about 2/3 of market value, says Dewey DeVries, Chairman of the Vancouver Bible College negotiating committee. The Baptist General Conference is an evangelical Baptist body with a North American membership of some 150,000. It has 78 Canadian churches, most of them in western Canada.

Pacific Bible Institute is the educational wing of a large independent charismatic church in Surrey known as the Bible Fellowship. Pacific has been renting the Bible College facilities this year, along with William of Orange Christian School, a reformed-leaning elementary school which will move into new facilities of its own later this year.

Vancouver Bible College's 15,000 volume library is on a two-year lease to Trinity Western College in nearby Langley. Trinity is a four-year Christian liberal arts college with an enrolment of about 550. Trinity officials indicate the library lease arrangement has been a considerable boon to the college's rapidly-developing religious studies department.

Cesar Chavez in Canada for lettuce boycott

TORONTO (CCP) — Cesar Chavez, president of the United Farm Workers of America, AFL-CIO, visited Toronto and Montreal recently to rally support behind the farm worker's boycott of non-union U.S. head lettuce.

Announcing a major victory in the eight month old strike the United Farm Workers said that a tentative agreement had been reached with Sun-Harvest, the largest of California's lettuce growers.

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EVENTS

An occasion to break forth into singing

Good fellowship brought them together again, the Ambassadors of the Hamilton area male chorus and their friends, on Friday evening, November 2nd, in a tenth anniversary celebration to reminisce old times and to share in the joy of music to the praise of the Lord of music.

Fellowship and the love to sing brought the original group of seven (artists of a different sort) together at the downtown First Church for its first rehearsal with director Harold de Haan and pianist John Hunse. But it was not without a desire to serve the christian community in singing. And, although any musical group can list its engagements after 10 years, this chorus is proud to have served the Hamilton community in a wide variety of performances, for local church and society groups and for larger audiences in Mohawk College and Hamilton Place.

The anniversary evening was a time to recall these highlights and to take a relaxed look at past events. As at any anniversary commemoration old memories, both good and bad, were poignantly recalled by Rink Vlietstra and Bill Wiersma, both original members of the Ambassadors. The chorus spent a large part of the evening singing favourites from its past repertoire and pianist Fred Numan — tickled pink with the rented baby grand — added his touch of class with a Chopin number. The

dinner was delicious, although not in overabundance, and the fellowship great.

The event varied from the fifth anniversary gala evening, held in the Hamilton Connaught ballroom in 1974, but likewise was the make-up of the chorus, the spirit of its members, and the experience of the director on this occasion. The fifth anniversary event seemed like the highlight of the honeymoon whereas the tenth anniversary had the mood of a settled marriage of kindred minds.

The Ambassadors have gone through difficult times, in the past five years. After the original aura of novelty wore thin the turnover of members was dramatic, so that up till now 100 men — some of them no mean singers — have at one time been part of the organization. Music, in some aspects, the cause increased in difficulty and improved in quality, as was the case with Cherubini's *Requiem*. Some members expressed different interests for the group, others became more involved with other duties; and even the director, at one point questioned the value of his time spent at Wednesday evening rehearsals.

But the spirit of the chorus was tempered and the test of endurance had been passed. At a critical point for the chorus, one member recalled the others to their dedication to spread the word of God through music and to do that as

a group, together with the director, and he urged them to pray for its work. That rededication — a fact which should be kept in mind by the chorus — has not been taken lightly. And it would seem that the tenth anniversary celebration, solemn but joyous, and therefore somewhat unlike the exuberance of the fifth anniversary, is a result of that rededication.

No doubt every musical group, chorus or an instrumental group has its ups and downs. But the story of the Ambassadors is special because the chorus was dedicated originally to the Lord's service — the name conveys that — and that is still in the minds of its members.

Many people in Western Ontario have heard the chorus in concert or on record, and in the future the Ambassadors hope to share in the voice of singing with communities in Eastern Ontario and Quebec, perhaps with communities southward into the USA, and maybe even in the Netherlands next fall, not withstanding the local engagements. For its members who come from St. Catharines, Brantford and other Hamilton area communities to gather for rehearsal on Thursday evenings in First Church, the next five years of good fellowship in music in the Lord's service are something to look forward to.

LET'S PLAY CHESS

Editor: Pete Layer

By correspondence

1980

Eight contestants have entered the eighth *Calvinist Contact Chess Championship*. Most contestants will play the number of games requested with players he hasn't played with, at least for the last 1½ years. The players with a perfect score may play one or two final games. To receive a prize the player must have played at least three games. Each contestant will receive at least one personal score sheet for each game and one game score sheet for each game he is White.

The contestants are: K. Amsinga, Strathroy, Ont.; M. Apitius, Mississauga, Ont.; W.L. Boer, Simcoe, Ont.; A. de Weerd, Weyburn, Sask.; B. Dikland, Brockville, Ont.; P.W. Lamain, Trenton, Ont.; G. Otten, Beamsville, Ont.; and D. Verkuyl, Whitby, Ont.

The rules are as close as possible to over-the-board chess.

1. Once a legal move has been made (sent) on the game score sheet, it cannot be changed.

2. You must send a move within 2 days of receiving your opponent's move. If you cannot because of holidays or illness, etc., send a note instead. Any complaints regarding breaking of this rule must be accompanied by the postmark date and the actual received date of four consecutive moves, and a copy of the game sheet. If there is sufficient evidence of tardiness the game will be defaulted.

3. The winner notifies me with the game sheet included. If it is a drawn game, White should write.

4. You may consult any book, but no other person.

5. Use standard English notation. If your moves are ambiguous, your opponent may legally interpret the move his way.

6. Tie-breaking will be decided on the least number of moves played in all games.

7. Games not finished by June 30, 1981 will be judged.

8. If you and your opponents wish to use other methods to indicate your moves, you may do so. However, I have seen from previous years that disagreements are more likely to develop.

Hope you all have a good time with the 1980 Correspondence Games!

Calendar of Events

- Nov. 17 Interchurch Committee on the North sponsors workshop on Native land claims, Knox United Church, Edmonton, Alta., at 9:30 a.m.
- Nov. 17 "Fall Harvest Bazaar" at the Kiwanis Community Centre, Riverside Drive, Stratford. All proceeds for the Stratford and District Christian School. 11:00 a.m. till 8:00 p.m.
- Nov. 17 The Ontario Christian College Association will hold its annual meeting at 1:00 p.m. in the Calvin Christian Elementary School auditorium, 547 West 5th St., Hamilton.
- Nov. 24 "Art and Craft Show" in the Toronto Dist. Chr. High School in Woodbridge, Ont.
- Nov. 20-21 Lakewood Chr. Conference Grounds "Ladies Retreat" at Lambton Centre (close to Sarnia), from Tues. 10:00 a.m. till Wed. 2:00 p.m.
- Nov. 24 Rehoboth, Christian Association for the mentally handicapped, annual meeting in Red Deer, Alta., at the Chr. Ref. Church. The meeting starts at 11 a.m.
- Nov. 29-30 Annual Convention of the Christian Farmers Federation beginning at noon on Friday at St. James United Church, Edmonton, Alta. Banquet Friday evening at the E.C.H.S. 14304 - 109 Ave. Banquet speaker, Ruben Nelson.
- Nov. 30 Open house: CLAC, C.J.L. and C.F.F. will hold open house at their respective offices at the King's College, Edmonton, Alta., from 5-10 p.m.
- Nov. 29-30 Christian Farmers Federation Convention in Edmonton.

Andre Knevel in Concert:

Drayton — Nov. 24 at 8:15 p.m., Drayton Ref. Church; Woodstock — Dec. 1 at 8:15 p.m., Central United Church; St. Catharines — Dec. 8 at 8:15 p.m., St. Thomas Anglican Church; Sarnia — Dec. 15 at 8:00 p.m., Central United Church.

Feike Asma 1979 Concert Tour: Nov. 12: London, St. Michael's Church, with St. Thomas Male Choir, J. Dykstra, Director; Nov. 14: St. Catharines, Trinity Chr. Ref. Church, with "Collegium Musicum," Gerzinus E. Hoekstra, Director; Nov. 15: Sarnia; Nov. 17: Toronto, St. Paul's Anglican Church; Nov. 20: Guelph, St. George Anglican Church; See local advertising for time of concert.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Nov. 23	Wed. Nov. 21	Mon. Nov. 19-10a.m.	Fri. Nov. 16-10a.m.
Fri. Nov. 30	Wed. Nov. 28	Mon. Nov. 26-10a.m.	Fri. Nov. 23-10a.m.
Fri. Dec. 7	Wed. Dec. 5	Mon. Dec. 3-10a.m.	Fri. Nov. 20-10a.m.

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Nov. 27 — 8 p.m. London Christian High
Dec. 4 — 8 p.m. Ottawa, Community for Christian Learning.

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Fransje's world: "Thy Kingdom" comes in the life of a four-year-old

by Harry der Nederlanden

The world of a four-year-old boy is indeed a large one. Fransje Westrate is a fictional character, a hero of Cornelius Lambregtse's novel *He Gathers the Lambs*. Due to the magic of good fiction, Fransje's world comes alive.

He lives in a plain brick house, its facade broken only by a single shuttered window and topped by a tiled roof. Not very dramatic. Yet it was the focal point of Fransje's life; it was his home. This is where he lived with mother and father, and with his four older brothers and two older sisters.

"Crowded," we immediately think; yet it was not so to Fransje. Having the family circle cozily together in the house during the evenings, with the light on and the stove purring, brought him a peace and contentment that enabled him to understand and long for acceptance into the family of God.

But the earthly family does not function as a mere symbol for a spiritual reality in Lambregtse's book. Far from it; the novel does not work as direct allegory like *Pilgrim's Progress*. Neither is this simply a nostalgic, sentimental story about a close-knit family in the "old country." Underneath the immediate surface of the novel's events one senses the presence of other meanings. The author achieves this by making Fransje's family come alive in the deepest sense of the word. It forms an envelope of love around him which bears him up and gives him a safe harbor to return to after his unsettling forays into the world outside. It doesn't represent as much as it embodies the comforting faithfulness of God's presence.

This is not to suggest that Fransje is part of a cloyingly religious, idealized, unbelievably pious family. Above all we are struck by the ordinariness of the Westrate family. The rigorous, brooding, deeply introspective brand of Calvinism that shapes the family's church and devotional life is not pictured as a model for us to strive after. On the



A runnel

contrary, it is shown to be an imperfect vehicle for God's grace — but a vehicle nevertheless.

Fransje, too, is a very ordinary little boy. I can almost see Fransje's mother standing back from the window a little, her hands clamped over the gold pins on her cap to keep them from betraying her presence to the little boy stealing down the road. This was the window Fransje saw as he glanced back to check if mother was watching. She had ordered him to stay away from the drainage ditch on the other side of the road running past their house. But Fransje so badly wanted a couple of pretty sticklebacks like his brother Kees. Under his shirt he clamped the glass jar he had found under the rabbit hutch.

This sounds almost like a scene from one of Meindert De Jong's books, doesn't it? The mood of the novel is by no means dominated by a dour Calvinism; it sparkles with a tender, humorous sensibility. Yet the sins of childhood are seen as such — sins. As a result, this is not a story about a goody-goody, about a saintly child. God's grace and forgiveness surrounds Fransje on every side, and since his primary environment is his family, it is here that this forgiveness first of all finds embodiment.

The church became an epicentre of Fransje's life. Fransje's parents are thrivers, three services every Sunday. Going to church was such a

central part of the family's life that Fransje eagerly anticipated the time when he too could go. Some of the most dramatic moments in Fransje's life play themselves out in church. But this is not an exhaustive essay of Fransje's life.

There is the flowering lamb's ear — an edible plant mother sent Kees and Arjaan to pick along the foot of the sea dike. Fransje was allowed to go along with his brothers. This was the first time he saw the high sea dike and the mud flats below with the irregular islands of grass and weeds criss-crossed by deep runnels. It must have looked as strange and imposing to him as the lunar landscape looked to the first astronauts. The lamb's ear they came to pick grew on this rough terrain. Most of the runnels were so small that the boys could easily jump them, but to Fransje some of the wider ones looked like rivers.

Led astray by an older neighbor boy who also came along to pick lamb's ear, the boys start a fire which goes out of control. Soon Fransje sees himself separated from home by a wall of flame which threatens to sweep over his whole world. In his mind the horrible scene blends with the picture of the end of the world in the Bible storybook at home. Poor Fransje undergoes a personal apocalypse.

Many of Fransje's outings start out as exciting adventures, trips of discovery on which his eyes are constant-

ly opened to new things in this amazing, often puzzling world. Frequently, however, they end up as minor disasters. Again and again we see the Zeeland landscape through the naive, trusting eyes of a four-year-old boy — and then the world seems miraculous. We sense the presence of paradise. But then it is as if we and Fransje need to be reminded of the presence of death that pervades our mortal existence.

Fransje's first visit to the farm where his father works, for example, moves from triumph to tragedy. To a four-year-old boy the large barn, of course, looks four times larger than it actually is.

"Fransje found himself, alone and forlorn, on the mud flats. He didn't ask why he was standing there. They weren't the mud flats near the flooded land, but where he had once gone to pick lamb's ears. The sky over the sea was growing ominously dark. A storm was brewing; he had to get to the dike fast.

"Around his waist was a gleaning sack but it was tied too tightly. The strings cut painfully into his stomach and the sack dangling in front of him impeded his walking. Above and beyond the dike the sun was shining. The cement steps glared in the bright sunlight.

"He was standing with his face to the dike. But behind him inky black columns of clouds were advancing and so was flood tide, not slowly and gradually as usual, but as

swiftly as an attacking army. The black sky and the rolling water merged into a single, ominous threat. The water could be distinguished only by the pale streaks of tumbling whitecaps.

"He hurried to the dike as fast as the constricting gleaner's sack, which almost cut off his breath, allowed him. Suddenly, to his horror, he discovered that his way was blocked by a deep, wide runnel. It almost looked as big as the shipping channel, and already the swiftly rising sea had half-filled it. Sea-waves rushed around the bends in wild eddies. He couldn't possibly get across it now. Gingerly he stepped down the slick slope to see if there was a shallow place where he could quickly cross. But the water was dark and roiled. He could not see the bottom.

"Climbing back up the bank, he threw a quick glance at the threatening sky. For a moment the black clouds were torn to shreds by angry flashes of lightning, revealing the frightful momentum of the advancing clouds and waves.

"Then to his horror another creature appeared between the rising sea and the runnel. With long leaps it bounded ahead of the waves, and bulging, blood-thirsty eyes, wide, gaping jaws and a flaming, fiercely flapping tongue, it headed straight toward him.

"It was Norma, Norma with her demonic features. Fransje was trapped between the deep runnel and the hell-hound. If he jumped into the runnel, he would drown, and if he stayed where he was, he would be torn to shreds by the hound's flashing teeth. After that the rising tide would drag his mauled body out into the endless sea."

It seems unfair to leave Fransje standing between the devil and the deep blue sea, and that is, in a sense where this glimpse leaves you. It whets your curiosity but cannot satisfy it. Only by seeing life through Fransje's eyes will it truly come alive and that can only be achieved by reading the entire book.

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"Mother looked up at Fransje, detecting an interest beyond the usual curiosity of children his age. She pushed her book aside and, folding her hands before her on the table, she began to tell, as clearly as she could, the story of Christ's suffering and death.

"Fransje didn't interrupt even once and asked no more questions. But watching his face, Mother read constantly new emotions there.

"Deliberately avoiding all details beyond his comprehension, in simple words she painted the greatest tragedy that ever happened, there on the hill of Golgotha. She told of the spikes and spite, the mockery and malice, the love and suffering. And through it all the big blue eyes of her child were fixed on her in growing fascination. However,

she was surprised to see that even during the most awful moments he showed little emotion. But she sensed that this wasn't because it didn't captivate him, for he was hanging on her every word. Nor was it because he didn't understand parts of it, for a barely perceptible flickering of his eyes showed that he had grasped the images.

"Mother also told him about the two murderers who were crucified with Christ and about the one who repented and turned to Christ for forgiveness at the eleventh hour. For a moment Fransje's eyes left hers to glance at the picture in front of him, but then he again stared at her with undiminished attention.

"Mother continued: 'The one bad man was very sorry that he had been so wicked all his life. He turned his head to Jesus and said,

"Lord, I'm awful sorry. When You go to heaven by and by, You won't forget me, will You?' And then the Lord Jesus also turned His head and looked at the poor man who had done so much evil and who was also dying. And He saw that the man was really sorry, so He said, 'Yes, soon you'll be with Me in Paradise.' That's another name for heaven."

"Mother intended to add a short application to her story, but now it was she who looked at Fransje wide-eyed. She saw his eyes brimming with tears; they slowly ran down his cheeks and spilled onto his shirt, leaving dark, gradually expanding blots. He made no attempt to hold back the tears or to wipe them away. Mother saw that his eyes were still fixed on her through the haze of tears, as if he was waiting for more.

"She concluded her story with the words, 'All people have been bad, very bad, just like that bad man. But if we are really sorry, just like that bad man, and ask the Lord to forgive us, then He washes away all our sins. And then, in spite of everything, He lets us come into heaven with Him, just like that man. So you should pray every day to ask the Lord if you can be His child. Because then someday you, too, can go to heaven to be with Him, just like the bad man.'



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"Fransje's cup, however, was already running over. A sob escaped from his heaving chest and he desperately held out both arms to Mother. 'Mommy!' he wailed. 'Will you pray for me? Will you?'

"Mother sprang from her chair and lifted the sobbing child from behind the table. Now tears coursed down her own cheeks too and they mingled with his. She hugged his head against her heart and with her free hand she kept stroking his hair. Gently she rocked him back and forth until his wild sobs began to subside.

Then she wiped his face with her gray hanky and blew her own nose. She whispered endearments to him and finally she said, 'You know what? I have a wonderful idea. Pretty soon, when Father and the other kids come home, we'll make some hot chocolate and then we'll all have another *oliebol*. And you may stay up a little later tonight because it's New Year's Eve.'

"She set him down on the floor and put the picture Bible back in its place on top of the linen closet."

YOU ONLY LIVE ONCE

by Anne DeVries

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From the book:

"'You only live once, Egbert. Never forget that. In a few years it will all be over. That's why I jump at a chance for adventure, even with these poachers—where are those guys anyway?—and I regret every missed opportunity. But you don't have the daring; you're afraid.'

"'That's where you're wrong,' said Egbert. 'I'm not afraid of those poachers. I'm not even afraid of the consequences. But I am afraid of doing something I can't answer for. I know you only live once, and that's why I don't want to do anything to spoil my life or any life. But that doesn't seem to enter your mind. You forget that you're dealing with people who are no less human beings than yourself. And if you'll pardon my saying so—but since we're talking about it—that's always the case. Take Red Braaks, for instance. You put him on that farm. Although he's a skilled tradesman and a hard worker, anyone with a brain can

see he's in for trouble. You must have seen it coming too. You must have had your own reasons. Though no one knows what they could be.'

"'But surely you do,' said Meneer with a little laugh.

"'No,' said Egbert, 'I don't. What you have in mind is a complete mystery to me.'

"'Then you have a poor memory,' chuckled Vander Hagen. 'You *should* know. Remember Red claimed that he was a socialist to fight for oppressed humanity, or some such pretty slogan. I'm proving that he was a socialist only because he didn't own anything and was jealous of those who did. Well, was I right? Yes or no? I gave him money and land and a business to devote his life to, and what happens? In the first year he has already lost his position in the party. How much is left of his socialism?'

"'A cold shiver went down Egbert's back. He moved over and looked at the man beside him almost fearfully.'

by Jack Overduin

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From the book:

"Three times a day we had to go and pick up the enormous kettles of coffee or soup from the kitchen. The kettles were made of steel with double walls and a heavy lid; when filled with coffee or soup, they weighed well over two hundred pounds. Six hundred men converged on the kitchen to pick up three hundred full kettles to pick up to the barracks. We marched to the kitchen praying for strength. In the huge kitchen, which we had to enter reverently, hat in hand, stood several rows of kettles flanked by S.S. guards who hurried us along. Idema and I seized the kettle by its steel handles and summoned all our strength. But we could hardly lift the thing off the ground. We were too weak.

"Before we could get moving, an S.S. man was beating on us. 'Tempo, tempo! Los, los!' It was obedience or death. The hot soup slopped over our hands. We were out of the kitchen.

"'Set it down,' I gasped, 'or I'll drop it.' There we stood panting. On the street the block elders and S.S. men awaited us. They moved between the food-carriers shouting, kicking, and dealing out blows. 'Auf geht's! Los, los! (Let's go! Hustle; hustle!)

"Ten steps. Twenty. Scalded hands and feet. Stop and rest. Driven on again. Stumble on, step . . . by . . . step . . . The parade ground seemed endless. Then the main street. Stretching on and on. How many had failed to make it? How many had lost their lives on this soup-run?"

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